# THE MOTHERS BLESSING:

OR,

*The godly Counsaile of a* Gentle-woman, not long since *deceased, left behind her for her* CHILDREN:

Containing many good exhortations, and godly admonitions profitable *for all Parents, to leaue as a Legacy to their Children.*

*By* Mris DOROTHY LEIGH.

The foureteenth Edition.

PROVERBES 1.8.

*My sonne, heare the instruction of thy Father, and forsake the Law of thy Mother.*

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BRITISH MUSEUM

TO THE HIGH and excellent Princeſſe, the Lady ELIZABETH *her Grace, Daughter to the* high and mighty King of Great *Brittaine, and Wife to the Illuſtrious* Prince, the Count Palatine of the *Rhine.*

D. L. Wiſheth all Grace and proſperity here, and Glory in the world to come.

MOſt Worthy and Renowned Princeſſe, I being troubled and wearied with feare, leſt my children ſhould not finde the right way to Heauen, thought with my ſelfe, that I could doe no leſſe for them, then euery man will doe for his

friend, which was to write them the right was that I had truely obſerued out of the written Word of God, leſt for wãt of warning they might fal where I ſtumbled, and then I ſhould think my ſelfe in the fault, who knew there were ſuch down-fals in the world, that they could hardly climbe the Hill to Heauen without helpe, and yet had not told thẽ therof. Wherefore I writ them the right & ready way to Heauen, well warranted by the Scriptures of the Old and New Teſtament, which is the true Word of God, and told them how many falſe paths they ſhould find, how they ſhould find them, and what care they ſhould haue

to

to ſhun them: if they took a falſe way, what a trouble they ſhould haue in turning againe, what danger if they went on: & of many doubts, which the world would make without a cauſe, and how ſilent it would bee in danger. Thus when I had written vnto them of theſe things, I was at much peace quiet, and contentment.

But as no contentment in the world continueth long: ſo ſuddenly there aroſe a new care in my minde, how this Scrole ſhould be kept for my children: for they were too young to receiue it, my ſelfe too old to keepe it, men too wiſe to direct it to, the world too wicked to endure it. Then in great

griefe I looked vp to Heauen, from whence I knew commeth all comfort; and looking vp, I saw a most angelicall Throne of Princely Peeres & peereleſſe Princes prepared for Heauen, & yet by the appointment of God were here to comfort vs on the Earth: then I perceiued that this Throne was the ioy of England; then I considered, that the higheſt blood had the loweſt minde; then I saw Humility looking downward, while theſweet ſlippes of her vertue grew vpward: then, euen then, Princely Lady, I beheld your milde & courteous countenance; which ſhewed, your heart was bent to doe good to all. Wherefore, without feare,

feare, and with much faith, I aduentured to make your Grace the Protectresse of this my Booke; knowing that if you would but suffer your name to be seene in it. Wisedome would allow of it, and all the wicked wind in the world couldnot blow it away. The Lord multipy his Graces more and more on you, and vouchsafe vnto you a numerous posterity; in whom your Grace may receiue much ioy and comfort, and Gods Church, and true Religion, continual defence and propagation.

*Your Grac·s in all humble and obseruant duty:*
D.L.

# TO MY BELOVED Sonnes, GEORGE, IOHN, and WILLIAM LEIGH, *all things pertaining to life and godlineſſe.*

*MY Children, God hauing taken your Father out of this vale of teares, to his euerlaſting mercy in Chriſt; my ſelfe not onely knowing what a care hee had in his life time, that you ſhould be brought vp godlily, but alſo at his death, being charged in his Will, by the loue and duty which I bare him, to ſee you well inſtructed and brought vp in knowledge, I could not chuſe but ſeeke (according as I was in duty*

bound) to fulfill his will in all things, desiring no greater cō-fort in the World, then to see you grow in godlinesse, that so you might meet your father in Heauen, where I am sure hee is, my selfe being a witnesse of his faith in Christ. And seeing my selfe going out of the World, and you but comming in, I know not how to performe this dutie so well, as to leaue you these few lines, which will shew you as well the great desire your father had, both of your spirituall and temporall good, as the care I had to fulfill his will in this; knowing it was the last duty I should performe vnto him. But when I had written these things vnto you, and had (as I thought) somewhat fulfilled your fa-

thers

*thers request, yet I could not see to what purpose it should tend, vnless it were sent abroad to you: for should it bee left with the eldest, it is likely the youngest should haue but little part in it. Wherefore setting aside all feare, I haue aduentured to shew my imperfectiōs to the view of the world, not regarding what censure for this shall be laid vpon mee, so that herein I may shew my selfe a louing Mother and a dutifull Wife. And thus I leaue you to the protection of him that made you, and rest till death.*

Your fearefull, faithfull, and carefull Mother.

D. L.

Coursell

# Counsell to my Children.

MY Sonnes, the readers of this Booke.
I doe you not entreat
To beare with each mis-placed word:
for why? my paine's as great
To write this little booke to you
(the world may thinke indeed)
As it will be at any time
for you the same to read.

But this I much and of desire,
that you would doe for me,
To gather honey of each flower.
as doth the lab'rous Bee.
She lookes not who did place the Plant,
nor how the flowre did grow;
Whether so stately vp aloft,
or neere the ground below.

But where she finds it, there she workes,
and gets the wholsome food,

And

And beares it home, and layes it vp,
to doe her Courtrey good,
And for to ſerue her ſelfe at need,
when Winter doth begin:
When ſtorme and tempeſt is without,
then ſhe doth find within,

A ſweet and pleaſant wholeſome food,
a houſe to keepe her warme,
A place where ſoftly ſhe may reſt,
and be kept from all harme.
Except the Bee that idle is,
and ſeekes too ſoone for reſt,
Before ſhe filled hath her houſe,
whereby her ſtate is bleſt.

And then a ſhee did reſt too ſoone,
too ſoone ſhe ſorrow knowes:
When ſtormes and tempeſts are without,
then ſhe her ſelfe beſhrewes:
She looketh out, and ſeeth death
ready her to deuoure:
Then doth ſhe wiſh that ſhe had got,
more of the wholeſome flowre,

For why, within, her ſtore is ſpent,
before the Winter's paſt:

And

And ſhe by no meanes can endure
the ſtormy Winters blaſt.
Shee looketh out, and ſeeth death,
and findes no leſſe within:
Then too too late for to repent,
you ſee ſhe doth begin.

Therefore ſee you not idle be,
this I would haue you know,
Be ſure ſtill that the ground be good,
whereout the Plant doth grow:
Then gather well, and loſe no time,
take heed now you do ſee,
Leſt you be vnprouided found,
as was the idle Bee.

*D.L.*

## The Contents of this Booke.


| Chap. | | Fol. |
|---|---|---|
| 1 | The occasion of writing this Booke, was the consideratiō of the care of parents for their children. | 1 |
| 2 | The first cause of writing, is a motherly affection. | 3 |
| 3 | The best labour, is for the foode of the soule. | 7 |
| 4 | The second cause is, to stirre them to write. | 14 |
| 5 | The third cause is, to moue women to be carefull of their children. | 16 |
| 6 | The fourth cause is, to arme them against pouerty. | 17 |
| 7 | The fifi cause is, not to feare death. | 19 |
| 8 | The sixt cause is, to perswade them to teach their children. | 23 |
| 9 | The seuenth cause is, that they should giue their children good names. | 27 |
| 10 | Reasons of giuing good names to children. | 42 |
| 11 | Children to bee taught betimes, and brought vp gently. | 45 |
| 12 | Choyce of Wiues. | 47 |
| 13 | It is great folly for a man to mislike his owne choyce. | 52 |
| 14 | How to deale with seruants. | 56 |
| 15 | Patience is necessary for Gouernors of Families. | 60 |
| 16 | Meanes to further priuate Prayer. | 63 |
| 17 | Lets. | 65 |
| 18 | Helpes against the former Lets. | 67 |
| 19 | To pray often. | 70 |
| 20 | Not | |

| Chap. | | Fol. |
|---|---|---|
| 20 | *Not to neglect priuate prayer.* | 76 |
| 21 | *Men become worse for want of vsing good meanes.* | 79 |
| 22 | *To lay hold on Christ, is the best thing in the world.* | 84 |
| 23 | *What need is there to speake much of Christ.* | 87 |
| 24 | *The vnthankefulnesse of rich men, a great sinne.* | 98 |
| 25 | *How to reade with profit.* | 100 |
| 26 | *The preeminence of priuate Prayer.* | 102 |
| 27 | *The benefit of acquaintance with God.* | 104 |
| 28 | *How long we haue neede of priuate Prayer.* | 106 |
| 29 | *Who pray priuately.* | 108 |
| 30 | *The way to rule our corruption.* | 111 |
| 31 | *The benefit of the Holy Ghost.* | 120 |
| 32 | *God accepteth weake Prayers.* | 127 |
| 33 | *No certaine rule for priuate Prayer.* | 150 |
| 34 | *Diuers men troubled with diuers sinnes.* | 152 |
| 35 | *Be not hurt by a little temptation.* | 155 |
| 36 | *Idlenesse and Couetousnesse to be auoided.* | 167 |
| 37 | *A dangerous let of Prayer.* | 171 |
| 38 | *Reasons of casting our care vpon God.* | 190 |
| 39 | *Against immoderate care.* | 200 |
| 40 | *The poison of outward things.* | 214 |
| 41 | *Prodigality set out.* | 221 |
| 42 | *Difference betweene an act & habit of sinning.* | 228 |
| 43 | *The Seruice of the Sabbath ought to be publike.* | 232 |
| 44 | *The honourable calling of Ministers stained by worldlinesse.* | 239 |
| 45 | *The right vse of goods.* | 265 |


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# THE MOTHERS BLESSING.

## CHAP. I.

*The occasion of writing this Booke, was the consideration of the care of Parents for their children.*

MY Children, when I did truely weigh, rightly consider, and likewise perfectly see the great care, labour, trauel, and continuall study, which parents take to enrich their children: some wearing their bodies

bodies with labour, some breaking their sleepes with care, some sparing from their owne bellies, and many hazzarding their soules, some by briberie, some by simonie, others by periury, and a multitude by vsury; some stealing on the Sea, others begging by Land portions fro euery poore man, not caring if the whole Common-wealth be impoueriſhed, so their children be enriched: for themselues, they can be content with meat, drinke, and cloth, so that their children, by their meanes, may be made rich; alwayes abusing this portion of Scripture, *He that prouideth not for his owne Family, is worse then an Infidell:*

1 Tim. 5. 8.

euer

euer ſeeking for the temporall things of this World, and forgetting thoſe things which be eternall. When I conſidered theſe things, I ſay, I thought good (being not deſirous to enrich you with tranſitory goods) to exhort & deſire you to follow the counſell of Chriſt: *Firſt ſeeke the Kingdome of God & his righteouſneſſe, and then all theſe things ſhall bee adminiſtred vnto you.* Mat. 6. 33.

## CHAP. 2.

*The firſt cauſe of writing, is a motherly affection.*

BVt leſt you ſhould marruell, my children, why I doe not, according to the vſuall cuſtome of Women, exhort you by words & admonitions,

monitions, rather then by writing: a thing so vnusuall among vs, and [illegible]ally in such a time, when there bee so many godly bookes in the World, that they would in some mens Studies, while their Masters are mard, because they will not meditate vpon them; as many mens garments moth-eate in their Chests, while their Christian Brethren quake with cold in the street for want of couering; know therefore that it was the mothetly affection that I bare vnto you all, which made me now (as it often hath done heretofore) forget thy selfe in regard of you, neither care I what you or any shall thinke of me,

me, if among many words I may write but one sentence, which may make you labour for the spiritual food of the soule, which must bee gathered euery day out of the Word, as the children of Israel gathered Manna in the Wildernesse. By the which you may see it is a labour: but what labour? A pleasant labour, a profitable labour: a labour, without the which the soule cannot liue. For as the children of Israel must needs starue, except they gathered euery day in the Wildernesse and fedde of it: so must your soules, except you gather the spirituall Manna out of the Word euery day, and feed of it continually: for

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as

as they by this Manna comforted their harts, strengthned their bodies, and preserued their liues; so by this heauenly Word of God, you shall comfort your soules, make them strong in faith, and grow in true godlinesse; and finally, preserue them with great ioy, to euerlasting life, through faith in Christ: whereas, if you desire any food for your soules that is not in the written Word of God, your soules dye with it, euen in your hearts and mouthes: euen as they that desired other food, dyed with it in their mouthes, were it neuer so dainty; so shall you, and there is no recouery for you.

## CHAP. 3.

*The best labour is for the food of the soule.*

OH my Children, is not this a comfortable labour? Our Sauiour Christ saith, *Labour not for the meat that perisheth, but for the meat that endureth to euerlasting life:* and yet I see, and feare you shall see, how many there bee that crosse Christ in these words; nay, rather crosse themselues: for contrary to our blessed Sauiours counsell, they labour for the meat that perisheth, and in the meane time they lose the foode of euerlasting life. This (my beloued sonnes, and deare children) this is the cause that ma- Ioh. 6. 27.

maketh me ſo much to fear you, and thoſe who hereafter ſhall come of you, becauſe I ſee ſo many that regard not the words of our Sauiour Chriſt, who came from the high Throne of God, & preached to vs, and prayed for vs, & tooke our
Gal.4.4. fleſh vpon him, and kept vs
Mat.4.23. without ſinne, refuſing no company, healing euery ſickneſs and diſeaſe, fed the hungry, gaue pardon to euery ſinner that would but aske it, died for vs, endured the paines of Hell for vs;
Rom.4.25 yea, more then this, euen in our owne fleſh he ouercame ſinne, death, and hell, yea, and more then this, alſo hee carried our fleſh into Heauen in the ſight of many, and there

there keepes it, and is become a Mediatour for vs in it; he ioyned himſelfe to vs in our Fleſh, as it is written, *He tooke our fleſh vpon him:* Heb.2.14. hee taught vs to ioyne our fleſh vnto him by Faith, that *where hee is, there wee might be with him alſo:* Ioh.17.14. and if we will not follow him, that hath done all this for vs, and much more then I can write or declare, how vnthankefull ſhall we ſhew our ſelues?

My deare children, haue I not cauſe to feare? the holy Ghoſt ſaith by the Prophet *Can a Mother forget the Childe of her Wombe?* Eſa.49.15. As if he ſhould ſay, Is it poſsible, that ſhe which hath carried her Childe within her ſo

neere her heart, & brought it forth into this World with ſo much bitter paine, ſo many groanes and cries, can forget it? Nay rather, will ſhe not labour now till Chriſt be formed in it? Will ſhee not bleſſe it euery time it ſucks on her breſt, when ſhee feeles the blood come frō her heart to nouriſh it? Will ſhe not inſtruct it in the youth, and admoniſh it in the age, and pray for it continually? Will ſhe not be afraid, that the childe, which ſhee indured ſuch paine for, ſhould indure endleſſe pain in Hell? Could S. *Paul* ſay vnto the *Galatians*, that were but ſtrangers to him concerning the fleſh only, he had ſpent ſomtime amongſt

The vnchaste Woman is proud, and alwayes decking her selfe with vanitie, and delights to heare the vaine words of men, in which there is not only vanity, but also so much wickednesse, that the vain words of men, and womens vaineneſse in hearing them, haue brought many women to much sorrow and vexation; as woful experience hath, and will make many of thē confesse.

But some will say, Had they onely lent an eare to their words, they had done well enough.

To answer which, I wold haue euery one know, that one sin begetteth another. The vaine words of the man, & the idle eares of the wo-

woman, beget vnchaste thoughts oftentimes in the one, which may bring forth much wickednesse in them both.

Gen. 3. 12. Man said once, *The woman which thou gauest me, beguiled me, and I did eate.* But we women may now say, that men lye in waite euery where to deceiue vs, as the Elders did to deceiue *Susanna*. Wherefore let vs be as she was, chast, watchfull & wary, keeping company with maids. Once *Iudas* betrayed his Master with a kisse, and repented it; but now men like *Iudas*, betray their Mistresses with a kisse and repent it not: but laugh and reioyce, that they haue brought sin & shame to her that

that trusted in them. The only way to auoid al which, is to be chast with *Susanna*, and being women, to imbrace that vertue, which being placed in a woman, is most commendable.

An vnchaste woman destroyeth both the body and the soule of him shee seemeth most to loue, and it is almost impossible to set down the mischiefes, which haue come through vnchast women. *Salomon* saith, that *her steppes leade to Hell.* Wherefore bring vp your daughters, as *Susanna's* Parents brought vp her: teach them the Law of the Lord continually, and alwayes perswade them to imbrace this vertue of Chastitie. Pro. 2, 18.

It may be, that some of you will maruell since I set downe names for the imitation of their vertues, that bore them; why I placed not *Mary* in the first place, a woman vertuous aboue all other women. My reason was this: because I presumed that there was no woman so senseleſſe, as not to looke what a blessing God hath sent to vs women, through that gracious Virgin, by whom it pleased God to take away the shame, which *Eue* our Grandmother had brought to vs: For before, men might say; The Woman begu led me, and I did eate the poysoned fruit of disobedience, and I dye. But now man may say, if he say

say truely; The Woman brought me a Sauiour, and I feede on him by faith, and liue. Here is this great and wofull shame taken from women by God, working in a woman: man can claim no part in it: the shame is taken from vs, and from our posteritie for euer. *This seed of the woman hath taken downe the Serpents head:* and now, whosoeuer can take hold of the seed of the Woman by Faith, shall surely liue for euer. And therefore all generations shall say that she was blessed who broght vs a Sauiour, the fruit of obedience, that whosoeuer feedeth of, shall liue for euer: and except they feede of the seede of the Woman,

Gen. 3. 15

Iohn. 6. 53

they haue no life. Will not therefore all women seeke out this great grace of GOD, that by *Mary* hath taken away the shame which before was due vnto vs euer since the fal of man?

*Mary* was filled with the Holy Ghost, and with all goodnesse, and yet is called the blessed Virgin: as if our God should (as he doth indeed) in briefe comprehend all other vertues vnder this one vertue of Chastity: wherefore I desire that all women, what name soeuer they beare, would learne of this blessed Virgin to bee chaste: for though she were more repleniſht with grace then any other, and more freely beloued of the Lord, yet

yet the greatest title that she had, was, that she was a blessed and pure Virgin: which is a great cause to moove all women, whether they be Maides or Wiues, (both which estates she honoured) to liue chastly, to whom for this cause GOD hath giuen a cold & temperate disposition, and bound thē with these words: *Thy desire shall be subiect to thy Husband.* As if God in mercy to women, should say; You of your selues shal haue no desires, only they shall be subiect to your Husbands: which hath bin verified in Heathen women so, as it is almost incredible to be beleeued: for many of them, before they would be defi- Gen.3.6.

led haue beene careleſſe of their liues, and ſo haue endured all thoſe tormēts that men would deuiſe to inflict vpon them, rather then they would loſe the name of a modeſt Maide, or a chaſte Matrone. Yea, & ſo far they haue beene from conſenting to any immodeſtie, that if at any time they haue beene rauiſhed, they haue either made away themſelues, or at leaſt haue ſeparated thēſelues from company, not thinking themſelues worthy of any ſocietie, after they haue once bin deflowred, though againſt their wils. Wherfore the woman that is infected with the ſin of vncleannes, is worſe then a beaſt, becauſe it deſireth but

but for nature and shee, to satisfie her corrupt lusts.

Some of the Fathers haue writtē, that it is not inough for a woman to be chaste, but euen so to behaue her selfe, that no man may thinke or deeme her to bee vnchaste. We reade that in the Primitiue Church, when there were wars betweene the Christians and the Pagans, if at any time the Pagans had got victory, that then they would seeke to deflowre the Virgins: to the which sinne before the Christiās would yeeld they would continually lay violent hands vpō themselues, insomuch, that the Doctors of the Church were oftentimes constrained to make

diuers Sermons and Orations to them, to dissuade them from that crueltie, which they inflicted vpon themselues, rather then they would suffer themselues to be deflowred: such a disgrace did they thinke it, to haue but one spot of vncleanneſſe; and yet none of these were so holy as this *Mary*, this pure and vndefiled Virgin.

Some godly and reuerend men of the Church haue gathered this that there were fiue women of great vertue in the time of the Law, the first letters of whose names doe make her whole name, to shew, that shee had all their vertues wholly combined in her, as namely,

*Michal*,

*Michal Abigal, Rachel, Iudith,* and *Anna.*

She was as faithful to her Husband, as *Michal*, who saued her Husband *Dauid*, from the fury of *Saul*, although he were her Father, & her King, not preferring her own life before the safety of her Husband. She was as wise as *Abigal*, who is highly commended for her Wisedome: amiable in the sight of her husband, as *Rachel*: stout and magnanimous in the time of trouble, as *Iudith*: patient and zealous in prayer, as *Anna*. Seeing then that by this one name, so many vertues are called to remembrance, I thinke it meete, that good names bee giuen to all wo-

1 Sam. 19. 12.

1 Sam. 25. 3.

Gen. 29. 17.

1 Sam. 10. 11.

men, that they might call to minde the vertues of those women whose names they beare: but especially aboue all other morall Vertues, let women bee perswaded by this discourse, to embrace Chastity; without which, we are meere beasts, and no women.

## CHAP. 10.

*Reasons of giuing good names to children.*

IF yee shall thinke me too tedious about the naming your children, I tell you that I haue some reason for it, and the first is this, To make them reade in the Bible, the things which are written of those Saints, and learne to imitate their vertues.

tues. Secondly, because many haue made a god of the Virgin *Marie*, the Scripture warranting no such thing and haue prayed to her, (though there they shall find that she was a woman, yea, and a comfort to all women: for shee hath taken away the reproach which of right belonged vnto vs, and by the seede of the Woman we are all saued) it was therefore fit I should speake largely of that name. Thirdly, seeing many haue heretofore, and now doe make Images of Saints, to put them in mind of the Saints, & so by little and little haue at last worshipped the works of their own hands, & feare of forget-

getting the Saints, haue forgotten the second Commandement: I thought it better to haue you remember them, by hearing their names, and by reading what they taught vs in the Scripture, and how they led their liues, then by looking vpon a painted piece of paper, or a carued stone. And this by the way may bee marualled at, that they which loue to worship Images, neuer loue to name their children after the names of the Saints; for if they had so done, by this time we should haue had no other names but *Matthew, Marke, Luke, Iohn, Timothy*, and such as followed Christ faithfully. Then

*Mo-*

*Moses*, and his mildenesse, would be more talked of: *Samuel*, and his obedience would bee more sought after, *Abraham* and his faithfulnesse would be more followed. Lastly, this I will tell you, that there is no man but will bee ashamed to do any thing which shall disgrace the good name, after which he is called; as if one should say: Is this a *Moses*? Is this an *Elias*, and hath such qualities as these?

## Chap. II.

*Children to bee taught betimes, and brought up gently.*

I Am further also to entreate you, that all your Chil-

Children may be taught to reade, beginning at foure yeeres old or before and let them learne till ten in which time they are not able to do any good in the Commonwealth, but to learne how to serue God, their King and Countrey, by reading. And I desire, entreat, and earnestly beseech you, and euery one of you, that you will haue your Children brought vp with much gentlenesse and patience. What disposition soeuer they be of, gentlenes will soonest bring them to vertue: for frowardnes and curstnesse doth harden the heart of a child and maketh him weary of vertue. Among the froward thou shalt learne frowardnesse:

let-

let them therefore be gently vsed, and alwayes kept from idlenesse, and bring them vp in the Schooles of learning, if you be able, and they fit for it: If they will not be Schollers, yet I hope they will bee able by Gods grace to reade the Bible, the Law of God, & be brought to some good Vocation or Calling of life. *Salomon* saith, *Teach a Childe in his youth, the trade of his life, and he will not forget it, nor depart from it when he is old.* Pro. 22.6.

## CHAP. 12.
### *Choyce of Wiues.*

NOw for your Wiues, the Lord direct you: for I cannot tell you, what is best to be done. Our Lord saith,

ſaith, *Firſt, ſeeke the Kingdome of God, & his righteouſneſſe, and all things elſe ſhall be miniſtred vnto you.* Firſt, you muſt ſeek a godly wife, that ſhe may be a helpe to you in godlineſſe: For God ſaid, *It is not good for man to be alone; let him haue a helper meet for him:* And ſhee cannot bee meet for him, except ſhe be truely godly; for God counteth that the man is alone ſtill, if his wife be not godly. If I ſhould write vnto you, how many the Scripture maketh mention of, that haue beene drawne to ſinne, becauſe they married vngodly wiues, it would be tedious for you to reade.

Gen.6.2,3

The world was drowned becauſe men maried vngodly

Gen.2.3.

ly wiues. *Salomon*, who was not onely the wisest man that euer was, but was also mightily indued with the Spirit of God, by marrying Idolatrous women, fell for the time to Idolatry. Neuer thinke to stand, where *Salomon* fell. I pray God, that neyther you, nor any of yours may at any time marry with any of those, which hold such superstitions, as they did, or as some doe now; as namely, to pray to Saints; to pray in Latine, to pray to goe to Purgatory, &c. Let no riches or money bring your posterity to this kinde of tradition. The beloued Apostle of Christ saith; *Loue not the world nor the things that*

1 Reg. 11. 4.

*that are in the world*: for he knew well, that a little that a man loueth not, would suffice him: a little with a godly woman, is better then great riches with the wicked. *Rebecca* saith, *I shall be weary of my life, if* Iacob *take a wife of the Daughters of* Heth, as if she should say, If my son marry an vngodly Wife, then all my comfort of him and his is gone, and it will bee a continuall griefe to me, to see him in league and frindship amongst the wicked. If such a shame and sinne commeth vpon my sonne, as can by no meanes be helped, nor by no means comforted, what auaileth me then to liue?

2 Cor. 6. 14. *Bee not vnequally yoaked,* (saith

(saith the Holy Ghost.) It is indeed very vnequall, for the godly & vngodly to bee vnited together, that their hearts must be both as one, which can neuer be ioyned in the feare of God, & faith of Christ. Loue not the vngodly: marry with none except you loue her, and be not changeable in her loue: let nothing, after you haue made your choyce, remoue your loue from her; for it is an vngodly, and very foolish thing for a man to mislike his owne choyce, especially since God hath giuen a man much choyce among the godly; and it was a great cause that mooued God to command his to marrie with the godly; that there might

might be a continuall agreement betweene them.

## Chap. 13.

*It is a great folly for a man to mislike his owne choyce.*

Me thinkes I neuer saw a man shew a more senseleſſe simplicity, then in misliking his owne choyce, when GOD hath giuen a man almoſt a world of women to chooſe him a wife in. If a man haue not wit enough to chuſe him one whom he can loue to the end, yet mee thinkes hee ſhould haue diſcretion to couer his owne folly; but if hee want diſcretion, mee thinkes he ſhould haue policy, which neuer failes a man to diſſemble his owne sim-

ſimplicity in this caſe. If he want wit, diſcretion, and policy, he is vnfit to marry any woman.

Doe not a woman that wrong, as to take her from her friends that loue her, & after a while to beginne to hate her. If ſhee haue no friends, yet thou knoweſt not, but that ſhe may haue a Husband, that may loue her. If thou canſt not loue her to the end, leaue her to him that can.

Mee thinkes, my Sonne could not offend me in any thing, if he ſerued GOD, except he choſe a wife that hee could not loue to the end: I need not ſay, if he ſerued God: for if hee ſerued God, he would obey God, & then

then he would chuse a godly Wife, and liue louingly and godly with her, and not doe as some man, who taketh a woman, to make her a companion & fellow, and after hee hath her, hee makes her both a seruant and drudge. If thee be thy wife, shee is alwayes too good to be thy seruant, and worthy to be thy fellow. If thou wilt haue a good wife, thou must goe before her in all goodnesse, and shew her a patterne of all good vertues, by thy godly and discreet life: and especially in patience, according to the counsell of the holy Ghost: 1 Pet. 3. 7. *Beare with the woman, as with the weaker vessell.* Here God sheweth, that it is her im-

imperfection that honoreth thee, and that it is thy perfection that maketh thee to beare with her: follow the counſell of God therefore, and beare with her. God willed a man *to leaue Father and Mother for his Wife.* Gen.2.24. This ſheweth what an excellent loue GOD did appoint to be betweene Man and Wife. In truth, I cannot by any means ſet down the excellency of that loue: but this I aſſure you, that if you get wiues that be godly, and you loue them, you ſhall not need to forſake mee; whereas if you haue Wiues that you loue not, I am ſure I will forſake you. Doe not your ſelues that wrong, as to marry a woman

man that you cannot loue: ſhew not ſo much childiſhneſſe in your ſex, as to ſay, you loued her once, & now your minde is changed: if thou canſt not loue her for the goodneſſe that is in her, yet let the grace that is in thy ſelfe, moue thee to doe it; and ſo I leaue thee to the Lord, whom I pray to guide both thee and her with his grace, and grant that you may chuſe godly, and liue, happily, and die comfortably, through faith in Ieſus Chriſt,

## Chap. 14.

*How to deale with ſeruants.*

YET one thing I am to deſire you to doe at my requeſt, and for my ſake: and

and thogh it be some trouble to you to performe it, yet I assure my selfe you wil doe it. If God shall at any time giue you or any of you a seruant or seruants, you shall aske them if you can reade. If they cannot, you shall at my request teach them, or cause them to bee taught, till they can reade the ten Commandements of Almighty GOD: And then you shall perswade them to practise by themselues, and to spend all their idle time in reading, that so they may come the better to know the will of GOD written in his Word. Remember, your seruants are Gods seruants as well as yours: if they be not, say as

Psal. 101. 7.

*Dauid* said: *There shall not an vngodly person dwell in my house: he that loueth or maketh lies, shall depart out of my sight.*

It is not for you, by any meanes, to keepe any vngodly, prophane, or wicked person in your house, for they bring a curse vpon the place wherein they are, and not a blessing; neither will they be taught any goodnesse: but you must keepe those that be tractable and willing to serue *God*, that he may blesse you and your household. For *God* doth not delight in that Master, that will suffer his seruant to blaspheme his Name, or to misspend his Sabbathes; for *GOD* commanded the Ma-

Master, that hee should see his seruants to keepe holy the Sabbath day; and if hee keepe that holy day, he will learne to spend all the other dayes in the weeke well, in following the duties of his Calling. I pray you keepe the seruants of GOD, and then remember they are your brethren: vse them well, and be as ready to doe them good, as to haue their seruice. Be not chiding for euery trifle; for that will hinder good liuing, and nothing inrich you. Be carefull that they be godly; for *Godlinesse hath the promise of this present life, and of the life to come: Godlinesse is great riches, if a man be contented with that he hath: for wee* Exod. 20.

1 Tim. 4. 8

1 Tim. 6. 6, 7, 8.

*brought nothing with vs into this world, neither shall wee carry any thing out of the world: if wee haue food and rayment, le vs therewith bee bee contented.*

## CHAP. 15.

### *Patience is necessary for Gouernours of Families.*

LIue godlily and patiently in your house: if you cannot be patient, neuer thinke to liue godlily; for if Satan see you of a froward minde, hee will soone find matter enough to set you on worke. Pray faithfully with your Seruants twice a day, and liue so godlily, that you may be an example to them to follow you.

Pray often priuately faith-

faithfully and zealously vnto God, in the name of Christ, so as may bee well warranted by his Word, for that is a true marke of the childe of God. Many heare the Word, as our Sauiour witnesseth, but few follow it. Many pray openly, as the Pharisees did, to be seene of men; but Christ saith, they haue their reward. This was not because Christ misliked publike praier, but because he saw their hearts, and so knew that they prayed more to be seene of men, then for any true faith they had in him. Christ saith, *When two or three bee gathered together in my Name, I will be with them.* And this mercifull promise is enough

Mat.22.14

Mat.6.6.

Mat.8.20.

to make any man pray: for though he do it very weakly and coldly, yet he ſheweth his humility and obedience to *God*, and confeſſeth his owne weakneſſe, and calleth to *God* for his aſsiſtance and grace to ſerue him. One is alſo helped by the prayer of another; and the weaker, is made partaker of the Prayers of the ſtronger; for Chriſt taught vs to pray one for another, Forgiue vs our treſpaſſes. When Chriſt ſaith, *If two or three be gathered together in my Name, I will bee with them*; he doth not ſay, With ſome of them, but, *I will be with them*; that is, with all of them that are ioyned together in my Name. Though

Mat. 6. 12.

ſome

some be weaker, and some be stronger, yet they all shew their obedient hearts, and *God* will accept them in Christ. And this is a great meanes to stirre vp their hearts to prayer; for it is the hardest thing that is, for any man to performe rightly, truely, and faithfully.

## Chap. 16.

### *Meanes to further priuate Prayer.*

NOw all thing are to bee vsed, that are meanes to stirre vs vp to priuate prayer, & all things are to be shunned, that hinder vs from it. Those things that may further vs to it, are hearing the Word, rea-

ding it, praying publikely, and being in company with others when they pray: for all these helpe to increase & strengthen faith, and without faith it is impossible to pray aright, either publikely, or priuately, or to take hold of the promises of GOD in Christ, beleeuing that our prayers shall be accepted and granted, so farre forth as shall be to GODS glory and our good: and the true seruant of GOD will neuer desire more, then hee knoweth by Faith in Christ (which hee hath learned by the promises of the Gospell) that hee shall haue.

CHAP.

## Chap. 17.
### Lets.

THere bee many things that will hinder both man and woman from this duty. The Diuell will doe what he can to hinder vs: the world is our hinderance continually: and a mans own friends are oftentimes hinderances too: yea, a mans owne nature will neuer bee willing to talke with *God*: for by nature we run away from him with *Adam*, and rather hide our selues with fig leaues and excuses, then come to *God*, and fall down before him on our faces, confesse our sins, acknowledge, our vnworthinesse, craue pardon for Christs

sake of GOD, for all our transgressions. Yet *Adam* had more cause to runne away then we haue, and wee haue more cause a great deale to come to God, then hee had; for hee knew not then that God would call him backe againe, and giue him his pardon in Christ, who should tread downe the head of the Serpent, which beguiled him; but wee know that God hath called *Adam* and all his posteritie, and giuen them pardon in Christ, if they will come and aske it in faith and repentance. Hee therefore that doth not often and priuately fall down and humble himselfe before *God*, and confesse his own

owne sins, craving pardon in Christ, and by faith applying the promises of *God* to himselfe, hath great cause to feare, that his heart is not true and right before *God*. And therefore if thou canst not pray priuately, or feelest thy selfe cold in praier, for to helpe thy selfe, thus thou shalt doe.

## Chap. 18.

### *Helpes against the former Lets.*

EVery Morning, so soone as thou canst, (for the sooner, the better) before the world get hold on thee, either with profit or pleasure (for these are the Diuels baits) or before thou feedest thy body (for the body

dy is a great deale more subiect to the Spirit, when it is not pampered nor fed at his owne will) then I say, go into some priuate place, and fall downe on thy face, as the Publican did, and set thy selfe a farre off, and say, Luk.18.13 *God be mercifull to mee a sinner.* O Lord, I acknowledge that I cannot pray: pardon mee, deare Father, for Iesus Christ his sake, quicken mee with thy holy Spirit: giue me faith to call vpon thee: and I beseech thee graciously to remember thy promise, which sayest, Mat.11.28 *Come vnto mee all ye that labour and be heauy laden, and I will ease you.* O Lord! I am loden with my sins, and against all reason they keepe me

me from seeking pardon for them, and grace to shunne them. Good Father, for Christs sake, remoone my sinnes far from me, & giue me faith in thy Son, which may assure mee, that thou dost accept of mee, as of thy seruant in him. And although I bee most vnworthy in my selfe, yet by thy promises in Christ, which shall neuer faile, I pray thee accept me.

Furthermore for the better stirring thee vp to pray, reade some Chapter of the Testament, as namely, the sixt of *Matthew*, or some other, wherewith thou maist heare the promises of God in Christ, to strengthen thy faith. 2

Take

3 Take heed of idlenesse and slothfulnesse, which is a great hinderance. I know that all sins are hinderances to prayer; but idlenesse, and following the world, either for profit or pleasure, are wonderfull mighty ones.

## Chap. 19.
### *To pray often.*

NEuer make account of thy selfe as a diligent seruant of *God*, if thou dost not twice a day (at the least) come priuately to *God*, and acknowledge thy infirmities, and confesse that thou canst not pray, and desire *God* to giue thee grace to doe it faithfully. When thou feelest a motion to pray, doe not ouer-

slip

ſlip it for any cauſe in the world: for thou knoweſt not what Graces or Bleſſings *God* meanes to beſtow vpon thee at that time; for it is the Spirit of *God* calling thee; and therefore finde no delayes, but goe: for the nature of man, of it ſelfe will neuer be ſtirred to priuate prayer: But howſoeuer thou doeſt, bee thou maſter, or be thou ſeruant, be thou at home, abroad, or in what condition or place ſoeuer thou be, doe not ſleepe at night, till thou haſt humbled thy ſelfe before *God* on thy knees in prayer; for night is a time when the world leaues a man (as it were) for a while: and when the world leaues him,

him, the Diuell hath not so much power ouer him; for the world is a great instrument for the diuell to work by. Therefore when the world is asleep (as it were) the Diuels power is weakned, and then bee sure thou prayest to God to deliuer thee from the Diuell, and from the World. The world is like *Pharaoh*, which by no meanes would suffer the Children of Israel to goe serue the Lord; so doth the world, if it know that thou goest to serue *God*, it will bring thee backe againe, if it be possible: and therefore it is best to pray priuately, although thou doe it but weakely; for within a while this weake prayer will

will strengthen greatly thy Faith. Pray when the world is asleepe, for as soone as it is awake, it will cry and call on thee, (as *Pharaoh* did on the Israelites) to attend it: it will bring thee more worke still, as hee did to them. And as the Tyrant told the Israelites, that they should goe and serue their God; but when the time came, he would not let thē, but still found imployment for them: euen so will the World doe by any that will beleeue it; it will promise, at such a time thou shalt serue God; and when such a thing is done, thou shalt goe pray: but when the time commeth, it will finde more worke for him still, & will

not

not let him go:- *Pharaoh* is the very figure of the Diuell, and the Diuell calleth himselfe the god of this World. And if the Diuell hath to doe with this World, as no doubt but hee hath, then it is certain, that the World will neuer giue vs leaue to serue *God*. Our owne nature is as the na-

Num. 1.15 ture of the Israelites; for they had rather haue tarried with *Pharaoh*, who was the very Image of the Diuell, and haue beene his slaues still, then to haue gone thorow the Red-Sea, and the wildernesse to the promised Land of *Canaan*, which was the figure of Heauen; and euen so had wee rather bee slaues and drudges

drudges to the world, which will take all from vs, and cast vs to the Diuell (as *Pharaoh* would haue done by the Children of Israel) then we will leaue the world and all his baits, and goe to our *God* euery day, and humble our selues at his foot, and confesse our selues to be weake in faith, and acknowledge our frailty, and call earnestly for the helpe of *God* to ouercome the world for vs, and to strengthen vs by his power against the diuell, the world and our owne frailty, and wicked fleshly lusts; and yet, except we doe call continually to *GOD* for his grace and helpe, we can no more ouercome these, then the

the children of Israel could ouercome *Pharaoh*, or goe thorow the Red-Sea, without drowning: for it was God that ouercame *Pharaoh* for them, and also all their enemies, and deliuered them out of the Red-sea: and so it must be God that must ouercome the Diuell and all the enemies in the world, and deliuer thee, that thou sinke not in the Sea of thine own sinnes.

CHAP. 20.

*Not to neglect priuate prayer.*

WHerefore I desire you, and euery one of yours to the Worlds end, that whatsoeuer seruice of God you omit, you doe not neg-

lect

lect priuate prayer; for many may heare the Word of God, as *Adam* did, and disobey it presently after: and some heare the Word of God, as *Adam* did after his fall, and had rather be further off, as he had then. But priuate prayer is, to offer thy selfe and thy seruice to God, confessing thy owne imperfections, and to call to God for his assistance. Now when a sinner by himselfe, calleth his owne waies to remembrance, and confesseth his particular sinnes, then he seeth what sin his owne nature is most subiect vnto, and prayeth earnestly against that sinne, wherewith he is most infected, and confesseth his owne

owne weakneſſe, and wondreth at himſelfe, that he is not able to ouercome that one ſinne, as well as hee can ſome other ſins of as great force. The reaſon is this, the nature of man is wholly corrupted with ſinne, and is good for nothing: as the earth is fit to bring foorth nothing but weeds, except it be digged and dreſſed, and continually laboured and weeded: yet one weed or other will grow in ſome part of the earth by nature, which will not grow in another part, though it be ſowne there, but ſome other weed will grow there, that is as ill, and one weede ouer-growing the ground, is able to make it vnprofitable

table for any thing: so one sin will rule where another will not, and that one ouerrunning thee, is able to make thee an vnprofitable member of the Church: therefore thou must labour by priuate prayer to ouercome it.

## CHAP. 21.

### *Men become worse, for want of vsing good meanes.*

MOreouer, as a garden, if it be twenty yeares kept with digging, watring, and weeding, & then be let but two yeares alone, it wil become vnprofitable, sauage, and of no respect: euen so, if thou doest in thy youth, or many yeeres vse priuate prayer, and hearing of

of the Word preached, and publike prayer and fasting, and all good means to keep thy earthly body in subiec-ció yet if thou becommest negligent and careleſſe but a while, it wil ſoone become ſauage and wilde, and conſequently an vnprofitable member of CHRIST his Church, or rather manifeſt thy ſelfe to be no member, as the earth will be no garden: and therefore you muſt haue a continuall care of your ſelues. It is not for a ſmall matter that you muſt haue this care, but for a great and moſt glorious Kingdom, which lasteth for euer, where thou ſhalt enioy the ſweet & louing preſence of Almighty God, and be

be a member of Iesus Christ, in the Kingdome of heauen, for euer world without end. Then neither Satan, nor the world, nor thy own Flesh shall be able one minute to trouble thee, if through faith in Christ, by continuall prayer thou once getteſt thither. Neither is it to shun a little danger, that you must be thus watchfull and wary of your selues, as was drowning in the Red-Sea, which was a figure of Hell: but it is to auoyd burning in Hels torments for euer and euer, and being ioyned to the Diuell and all his wicked spirits for euer, there to be tormented, and neuer haue rest: and this will be more thé a thousand

millions of paines, to those that shall enter into these torments, to thinke that God hath offered so mercifull a meanes, as to send his own Son to indure those paines for them, that they might neuer haue felt them, and sent them his Word, and willed them to follow that, and that should teach them to follow Christ, and Christ should bring thē to Heauen, and if that the Diuell, the World, & the Flesh, did lay blockes in their wayes, more then they could remoue, that thē they should cal vpon him, and he should helpe them ouer, and make the way in time more plaine and easie for them, and yet they would not

not take a little paines heere, to keepe them from endlesse paines of hell-fire. Oh, how will they bee tormented, when they know, that there neuer will be an end of their perpetuall misery? What would they not giue? (nay, they haue nothing to giue, for the world hath deceiued them, and hath taken all things from thē) but what paines would not they take to follow our Sauiour now, if they might? paines? nay, they would thinke it a great pleasure, & wonder greatly at themselues, that they euer could thinke it paines, when indeed it is most pleasant, and most comfortable, the most profitable,

and moſt delightfull: yea, and the moſt contented thing in the world.

## Chap. 22.

*To lay hold on Chriſt, is the beſt thing in the world.*

IT is the moſt pleaſing thing, becauſe it brings ſo ſweet contentment to the ſoule, minde, and conſcience of man, that nothing can offend it. It is the moſt comfortable thing, in regard it ſo comforteth and ſtrengtheneth the heart, that nothing can grieue it. It is moſt profitable, for it getteth an euerlaſting kingdome to thoſe that vſe it. It is moſt delightfull, for it bringeth ioy to the whole man. It is moſt contenting,

for

for no croſſe in the world can diſcontent it; when as the world on the contrary ſide are neuer content, neuer quiet, neuer feele ioy in their hearts. Though they laugh, their hearts are not quiet; for *there is no peace to the vngodly.* Eſa.48.22. And this is the cauſe that they ſeeke ſo much for paſtime, and ſit vp in the night ſwilling and drinking, vntill they feele ſleepe call them to bed, and then they lye downe like brute beaſts, neuer regarding the miſ-ſpending of their time, nor calling for grace to ſpend the reſt of their dayes better. And yet for all this, in the dark they often feele diſcontent in their minds, becauſe they

doe follow the Diuell that wicked Serpent, which will torment them, & he begins to torment here, and yet they will serue him. On the contrary, those that serue God, and follow Christ, and euery night reconcile themselues vnto him, and confesse their owne weakenesse, and pray Christ their Sauiour to defend them that night and euermore, they feele much comfort in their hearts: for Christ begins the comfort here. Psal. 3. 5. *I laid me downe in peace, and rose againe,* (saith *Dauid*) *and the Lord sustained mee.* So they which serue God, and follow Christ, are in peace; for the Lord sustaineth them.

CHAP.

## Chap. 23.

*What need there is to speake much of Christ.*

IT may be you maruel, my Sonnes, why I write so much of Christ. Maruell not why I write: for I wonder, that euery one which hath heard of him, doth not write what Christ hath done for vs. For was it not a great wonder, that the only begotten Sonne of God should come downe from Heauen, and take our flesh vpon him, and keepe it without sin, and suffer himselfe to be buffeted, and also to haue his face spit in, & to be most spitefully crowned with a crowne of thornes? And being without sin, hee

bare all our sins vpon him, and hauing neuer offended God, he bare all the wrath of GOD, and indured the paines of hell for vs, which was due vnto vs for our sins, and he hath ouercome sin, death, and hell for vs, & ascended into heauen to prepare vs a place there, & yet he left vs not thus, but he left his Will and Testament, to direct vs the right way how to come vnto him; and yet hee did more for vs then this; for hee taught vs in his Word, how we should know when wee were out of the way, and how we should returne into the right way again. And yet he did more for vs then this, hee promised that hee would

would be with vs vnto the worlds end, and whensoeuer wee wanted his helpe, doe but call vpon him, and he would helpe vs. And yet hee did more for vs he sent Preachers to call vpon vs, and to put vs in remembrance of those benefits, and to direct vs the right way to Heauen to himselfe. And what promises he hath made to vs, to entice and draw vs to come vnto him, and what threatnings and warnings he hath giuen vs to shun hell, it is impossible for me and all the Writers, in the world to write. Saint *Iohn* saith, *If all the things which Christ did, were written, the world would not containe the Bookes.* But I am

Mat. 28. 26.

Ioh. 21. 24.

sure, if all the Writers in the world had writtē what Christ had done for vs, they could not sufficiently declare it. If all the Sea were Inke, and all the Iron in the world were Pens, and all the creatures Writers, they could neuer declare the great benefits, the great blessings, & the great mercies giuen vnto vs in Christ Iesus our Lord and Sauiour. What is man without Christ, more then a Fire-brand of Hell? and what an excellent creature a man is in Christ, can hardly bee expressed; and yet there are many that are angry because there are so many Bookes. Reading good Bookes, worketh a mans heart

hee hath in the world, nor how mighty soere they are; & then are his riches & his friends nothing worth, neither can they doe him the least good as can be thoght of. Now, he that loues not writing of Bookes, nor hearing of Sermons, he hath little leasure, and lesse desire to pray: This, I assure you, is true, and his owne Conscience will tell him so much, let him examine it when he will; for Sermons, and reading good Bookes, are the only meanes to bring a man to prayer, and prayer is the onely meanes to helpe vs to the mercies of GOD in Christ: For if we heare Sermons, and doe not pray earnestly to GOD, for Iesus Christs

Christs sake, to send the holy Ghost to enlighten our vnderstanding, and to sanctifie our hearts, and follow that which we heare, wee are neuer the better; for many heare and vnderstand not; and many vnderstand, and follow it not: But there is none that prayeth faithfully to vnderstand and for grace to follow it, that obtaineth not, if he continue in true prayer. The Holy Ghost saith; *Pray alwayes, and in all things be thankefull:* and the promise is made; *Aske, and ye shall haue*; that is, Whatsoeuer you goe about, pray to God to blesse it, and thanke God in prosperity, and aduersity, or howsoeuer it pleaseth God to

1 Thes. 5. 17, 18.

Mat. 7. 7.

to deale with you; for it cómeth by his prouidence, and therefore be thankefull to God, what crosse soeuer it pleaseth thim to lay vpon thee: Do not as they which rage and sweare at the losse of a few earthly things; but thanke *God* again & againe, that it is no worse. If it bee but for the losse of some earthly thing, it cannot bee ill for the Child of God, for *Iob* neuer honoured *GOD* so much, nor did so much good in the Church of *God* while he was rich, as when he was poore: for when hee was rich, the Diuell himselfe told *God*, that *Iob serued him not for nothing*. As if he should say, Thou hast giuen him many blessings, if he

he should not be thankefull it were a maruell.

## Chap. 24.

### *The vnthankfulnesse of rich men a great sinne.*

OH, this will be a witnesse against many rich men, which receiue many great blessings, and yet they be vnthankfull: for the Diuell thought, that he which receiued gifts and blessings, could not chuse but bee thankfull: and yet when *Iob* was rich, he neuer did God so much honour nor seruice in his Church, as when his goods were gone: for, before, he was a rich man, and liued well, and gaue some thing to the poore: what should he haue done with his

his goods else? And so did many more besides him. But when all his goods were taken away, hee did not as worldly men doe: he did not say, I am bewitched; or, It is the negligence of my seruants, but he said, *The Lord giueth, and the Lord taketh, and as it pleaseth the Lord, so it commeth to passe, blessed be the name of the Lord.* And thus he became thankfull for his losse. This is a thing that euery one cannot doe: and he was so patient and thankfull, what crosses soeuer it pleased God to lay vpon him, that hee glorified God in his obedience, and shewed that he loued God, and that his loue was not set on this worldly Iob 1.9.

worldly wealth. So hee might haue God without the World, he cared not: he was none of those that must needs haue God and the world together, or else they will none; but he was one that left an example to the whole Church of God to be thankfull and patient.

## Chap. 25.

*How to reade with profit.*

I Pray reade the story of *Iob*, & not only reade, but gather some fruit out of it, and euer when you begin to reade any part of the Scripture, lift vp your hearts, soules, & minds vnto God, and pray priuately, or publikely; but of priuate prayer neuer faile: and desire God, for Christs sake, to enlighten

lighten your vnderstandings, to sanctifie your hearts, and to make them fit to receiue the good seed of his Word, and to giue you grace to bring forth fruit to Gods glory: for Christ saith, *In this is my Father glorified, that you bring forth much fruit, and be made my Disciples.* Ioh. 15. 8. And againe hee saith, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in Heauen.* Heere you may see you must glorifie God, and you must leaue an example to the Church, that you serue & loue God; this did *Iob:* &, I pray God, for Christs sake, that you may doe the like; and that you

you may doo it, you must pray to God continually, yea, and in priuate, for his grace and assistance.

## Chap. 26.

*The pre-eminence of priuate prayer.*

That is the most excellent vertue & happines, that belongeth to priuate prayer, no man by any meanes can depriue a man of it. Some haue had their Bibles taken away, that they could not read: Preachers haue beene banished, that they could not heare: they haue beene separated from company, that they could not haue publique prayer, yet priuate prayer went with them: thereby they

they talked with God, and made all their miſeries knowne vnto him, and craued his aſsiſtance in al their troubles. And this is the greateſt comfort that all good Chriſtians haue, that no man can barre thē from priuate conference with God. Then take heed you do not bar your ſelues from it, ſince none elſe can doe it, and you know not what need you ſhal haue of it, nor what aceident may happen to you in your liues, nor what need you ſhall haue of it in the houre of death. Therefore, if you would alwaies haue it, you muſt alwayes vſe it, and then you ſhall ſee what profit will come by it, and then you will

will be humbly, faithfully, and familiarly acquainted with God.

## Chap. 27.

*The benefit of acquaintance with God.*

OH heauenly and happy acquaintance! for the longer thou vsest it, the stronger will be thy faith, the humbler thy heart, the earnester thy zeale, and the holier thy life; and this makes *God* accept you in Christ, and then thou art he that Christ speaketh vnto, when he saith; *Aske what you will, and it shall bee done vnto you.* Thy faith will be the stronger, because thou shalt see that *God* heareth thy prayers, and granteth thy

Ioh. 16. 23

thy request. The more humble wil thy heart be, because thou seest thine own misery and corruption, and that all grace and goodnesse comes to thee from *God*: and this will make thee more earnest and zealous in prayer, and thy earnest and faithfull prayer will moue *God*, according to his promise, to giue thee grace & faith: for the Apostles praied, and said, *Lord increase our faith.* Luk.6.25. And this grace and faith will worke in thee holinesse of life, and then shalt thou be able to fulfil Christs saying: *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in Heauen.* Mat.5.16.

## Chap. 28.

### *How long wee haue need of priuate Prayer.*

NOw that you & euery one of you shall haue need of priuate praier, from the very beginning of your life, to the very last houre of your daies, my owne experience teacheth me: and the Word of God, a true witnesse affirmeth, that we are wholly corrupted by the fall of *Adam*, with sin, and therefore continually wee ought to suspect our selues, and to call vpon God without ceasing, for his helpe, grace & assistance in all our actions: for we know that our owne flesh is our owne enemy, and that it is made of

of the earth, and is so heauy and earthly-minded, that it can neuer seeke for heauenly things, without the especiall grace of *God*; and the Diuell hath made an entrance into this earthly body, by reason that our owne Parents, *Adam* and *Eue*, did take of the fruit of disobedience at his hands, and did eate at his appointment: so that now he claimeth such an interest in vs, that none but Christ can keepe him out: and therefore we haue no way but to call continually on the name of GOD in Christ, to assist vs with his gracious Spirit, which will keepe away the Diuell, ouercome the world, & cóquer our owne flesh for vs.

## Chap. 29.
### *Who pray priuately.*

THis is certaine, that there are none godly, but those that pray priuately and truely to God, according to his Word; and there is no vngodly person, no swearer, no prophaner of the Sabbath, no Drunkard, no adulterer, no couetous person, no prophane person, nor none that is of a false religion, not warranted by the Word of *GOD*, that doth pray priuately, truly & faithfully. By these considerations you shall find out the true markes of the children of *God*: for the wicked can heare the word, reade, come into publike as-

aſſemblies of prayer: the hypocrite will talke of faith, as if he had come from heauen; but to goe into a priuate place, and lay open his heart before God, confeſſe his owne imperfections, and pray that hee may not be an hypocrite, he is farre enough from it. The ſwearer, the idolater, the couetous, the adulterer, nor any vncleane perſon dare come to *God* in the Name of Chriſt, except they leaue their wicked wayes; and without they bring Chriſt with thē, they cannot come to *God*; and Chriſt delighteth not to goe with thoſe that are continuall breakers of his Fathers commandements: for Chriſt himſelfe

telleth them, that *hee that keepeth the commandements, and teacheth men ſo to doe, hee ſhall bee great in the Kingdome of Heauen:* Mat. 5. 19. *and to him that ordereth his conuerſation aright, will I ſhew the ſaluation of God,* Pſal. 50. 23 ſaith God by the Pſa miſt. Moreouer, Chriſt ſaith, *He that will follow mee, let him forſake himſelfe, and take vp his Croſſe, and follow me:* Mat. 16. 24 As if he ſhould ſay, I am gone to Heauen, and if you mean to follow me thither, you muſt forſake your ſelues. I know, this will bee a croſſe vnto you, but you muſt take it vp and follow me, or elſe you may not come there.

CHAP.

## Chap. 30.

*The way to rule our corruptions.*

AGaine, when the children of GOD, who would faine bee with their Father, see that they cannot rule their owne flesh, then with humble hearts they go to God, and cry & call to him for help that he would help to bridle their vnruly affections, euen but for that day, and at night they will wait vpon his Maiestie againe; and thus they wil neuer leaue him, till they feele the Spirit of God working in their hearts; and that wil stir thē to continuall praier. But the wicked want faith to goe in the name of Christ;

and this is the cause, there are so many wicked prayers in the world, for they that make them, haue no faith in Christ: and without him, they haue no promise to be heard: and therefore wanting faith to come to Christ they goe to the Saints to pray for them; and yet the Saints did neuer promise them so to doe, neither doe they know whether the Saints heare them or no. Againe, some pray in Latin; when they doe not vnderstand what they say, nor what they pray for: but the Holy Ghost saith, *Pray with the Spirit, and pray with the vnderstanding also.* Why, say they, God knowes our hearts, wee pray with the heart.

1 Cor. 1. 14, 15.

heart. God knowes indeed that their hearts are vaine and foolish, because they do not pray with vnderstanding, & therefore they haue no promise to be heard; and yet they will haue a paire of Beades, and tell how many prayers they say, though they cannot tell what they say. I dare vndertake a Parrat might pray as well as they doe, if it could speake all the words. They pray while they liue, that they may goe to Purgatory; and when they dye, they giue much goods to others, to pray that they may come out of Purgatory againe: These are most vaine prayers, neuer warranted by the Word of God. They pray

also to our Lady to helpe them, like as the Israelites prayed to the Queene of Heauen: & as the Israelites prayers were accepted, so are theirs.

But I pray GOD, for Christs sake, that you, nor none of yours may make such prayers. And I pray GOD to blesse his whole Church, that their prayers may be right and faithfull, for prayer is the key which openeth vnto vertue. Oh Lord, let not our prayers be turned into sin: for then the gates of thy mercy shall be shut against vs.

Wherefore wee humbly beseech thee, giue vs the Spirit of Truth, that wee may pray rightly, which if we

wee doe, wee must needes search the Scriptures, and see there how Christ teacheth his Disciples to pray: *When yee pray, pray on this manner: Our Father which art in Heauen, &c.* And whatsoeuer prayer is not on this manner, is wicked and vngodly. And yet here you see, there is neither praying to Saints nor Angels, neither praying for the dead, nor to the dead: and therefore all such prayers are wicked, and are the ouerthrow of all those that vse them. Mat.6.9.

But Christ saith, *When thou prayest, enter into thy chamber, and when thou hast shut the doore, pray vnto thy Father in secret, and thy Father* Mat.6.6,7

ther which seeth in secret, will reward thee openly: vse no vaine repetitions, as the Heathen doe, for they thinke to be heard for their much babling; but whatsoeuer yee aske the Father in my Name, that wil he giue you. Aske, and you shal haue; seeke, and you shall finde; knocke, and it shall be opened vnto you. If your children aske you bread, will you giue them a stone? or if they aske you fish, will you giue them a Serpent? If ye which are euill, can giue your children good gifts, how much more shall your heauenly Father giue the Holy Ghost vnto them that aske it? And this was a great mercy in Christ, not onely to bid vs pray, but also to promise, that whatsoeuer wee aske the

Ioh. 16. 23.

Mat. 7. 7.

Mat. 7. 9, 10, 11.

the Father in his Name, we should haue it: and he appealeth to our consciences, how we would deale with our Children, if they aske vs any thing, and giueth vs warning, we should vse no vaine babbling, and telleth vs wee should aske in one word, the holy Ghost, without the which we are miserable wretches: which if we haue, we enioy all happines and peace, for hee must bee our Comforter, & bring vs vnto Christ, & he will bring vs vnto his Father. Christ also willeth vs to aske the Spirit of Truth, because hee will lighten vs, and shew vs the way of all happines: & because our faith should be strengthened to aske the Holy

Ioh 16,13

Holy Ghost, he also promised vs to send him to teach vs all things, and bring all things to our remembrāce, without which we are like a house which is built faire on the out-side: but there are no windowes to shew any light at all into it, and then the house is good for nothing, because there remaines nothing but darkenes in it: euen so dark is the earth of *Adam* which we are made of, that though we seeme neuer so faire on the outside, yet if we haue not the Holy Ghost within vs, we can neuer see to find the way to Christ: and then it is vnpossible to come vnto the Father; and so consequently we must needs perish:

Ioh. 15. 26.

rish; For Christ saith, *No man commeth to the Father but by me.* And here you see that those that put their trust in Saints to pray for them, haue no promise to be heard, and it shewes that they are not inlightned by the Holy Ghost, to see the way to Christ, and they themselues will confesse that they dare not goe to Christ: which sheweth that they haue no faith to beleeue his promises, nor will to obey his Word: For Christ saith, *Come vnto me, all yee that labour, and are laden, and I will ease you.* Here you see, that he leaues out none, but cals all sinners vnto him, & promiseth that he will ease thē. I humbly beseech GOD to gine

Mat. 11. 27

Mat. 11. 28

giue you, and euery of you, to the worlds end, grace to pray to *God* for the Holy Ghost. And I pray you let me request you to pray to *God* continually, to enlighten you with the holy Spirit, that the Holy Ghost may bring you to Christ, so Christ to bring you to his Father; and then shall you raigne with them, for euer and euer, world without end. Which *God* grant for Christs sake, our onely Mediatour and Aduocate.

## CHAP. 31.

### *The benefit of the Holy Ghost.*

SEeing some pray not at all, and others pray falsely, do ye often and earnestly pray

pray for the holy Ghost, for I will tell you what he will do: he will enlighten you, & vnite you to Christ, & giue you grace to rule ouer all your affections, and make you able to be Masters of your selues; where, on the contrary side, they which haue not the Holy Ghost written within them, are mastered and ruled by their owne filthy affections, and so become seruants to the: but if you haue the holy spirit, ye shall be able to say to your selues, as the Master saith to his seruants, Thou shalt doe this, & thou shalt doe that: Thou shalt not sweare, nor blaspheme thy God: Thou shalt not drinke and swill like a beast, neither

ther shalt thou come in company among such &c. Reason thus, I will ouercome thee by Gods grace, thou earthen Pot-sheard, which broughtest me nothing, and wouldest thou now confound all these excellent graces, which it hath pleased the Almighty God to bestow vpon mee in Christ? No: by the grace of God, I will rule ouer thee, or else I will pine thee. I may say with S. *Paul*, These are *the messengers of Satan to buffet mee:* I will pray to my god to assist me, & *his grace is sufficient for mee.* I know thy nature, thou art like an vnruly Colt, that if hee be pampered, fed, & wel kept, he wil throw his master vnder

2 Cor. 12. 7.

3 Cor. 12. 9.

der his feete, and cares not what become of him, so hee may be rid of him, and then he runs whither he list himselfe, although he fare much worse then he did before: euen so it is with those that become subiect to their affections, they are as hard to bee ouercome as a wilde Colt, which many times is like to be, and some time is, the vtter destruction of his Master: therefore your resolution must bee, to deale with your stubborne & rebellious affections, as you will deale with a pampered wilde Colt, and say vnto them, By Gods grace I will not be ouer-mastered by you, I scorn to serue so beggerly and so base a slaue as thou

thou art, I will bridle thee, and thou head-strong, stout, proud, scornefull, and disobedient, vntemperate, vnholy, high-minded, froward, couetous, & idle disposition, for there is no goodnesse in you by nature, but by Gods grace I will temper you, I wil make you humble, patient, chaste, quiet, and diligently to fall to some labour, you shall neuer be idle, for that will bring you to nought. And this must be the victory betwixt your selues and your affections, & then the Holy Ghost will teach you to master your selues, and not suffer you to bee subiect to euery filthy motion of the flesh. Further, *He will teach thee*

*all things, and bring all things to thy remembrance*; as *God resisteth the proud, and giueth grace to the humble. He that committeth adultery, sinneth against his owne body, and maketh the Temple of God, the Temple of an Harlot. Hee that will not worke, let him not eate. Hee will giue thee faith to quench all the fiery darts of the Diuell.* Therefore pray for the holy Ghost in all temptations, hee will bee with thee in them, and strengthen thee to ouercome them, he will be with thee in the houre of death, when all thy friends, thy pleasures, and profits will forsake thee, & then he will bring thee to Christ, and therefore pray for him, and ac-

Iam. 4. 6.

1 Cor. 9. 18, 19.

2 Thess. 3. 10.

Eph. 6. 16.

acknowledge his great mercy in Christ, who hath taught thee thus to pray, and whatsoeuer thou neglectest, neglect not priuate prayer, & howsoeuer thou doest, seeke for continuall knowledge, that your prayers may be according to the Word of God; for if they be not such, then are they turned into sin, & then thou hast nothing to relieue, cōfort or recōcile thy selfe to God againe: for as concerning all the sins that a man hath falne into, through the frailty of nature, hee hath beene reconciled to God by faithfull prayer; but if your prayers be not at all, or not as they ought to be, then all your helpe is vaine.

CHAP.

## Chap. 32.

*God accepteth weake prayers.*

IT is a very weake prayer that God will not accept if it be rightly made. I speak thus much, because I would not haue you discouraged, and thinke you had as good not pray at all, as pray weakely: for the Almighty God accepteth your obedience and well-meaning, that you wil prepare your selues to pray as well as you can: but if thou see thy selfe neglect priuate prayer, be sure that Satan hath something to worke against thee: and by this you may vnderstand that there are none that did or euer shall perish, but it was because either they did not

not pray at all, or else, because they did not pray as *God* had warranted them in his Word. Me thinkes if I were a man & a Preacher of *Gods* Word, as (I hope) some of you shall be, and I pray *God*, for Christs sake, you may, I surely perswade my selfe, that through *Gods* grace I should bring many to pray rightly, which now pray vnaduisedly, or not at all. But those that haue gotten a custome to pray after the inuention of men, and contrary to the Word of *God*, as to pray to Saints, to pray to Angels, to pray to our Lady, to pray in a toung they vnderstād not, to pray to the dead, to pray for the dead, to pray to goe to Purgatorie,

gatory; these, I say, you may pray for, that they may not vse such prayers any longer, but to perswade them, is almost as vaine as their prayers. Yet once againe I say vnto you, Pray: for you haue no promise, except you pray *Aske and yee shall haue* (saith Christ;) *he* doth not say, You shal haue, whether *you* aske or no: but hee saith, *Aske, and ye shall haue.* Was not this a great mercy of our Sauiour Iesus Christ, to proffer vs, if wee would but aske wee should haue? Surely, I thinke hee were a very vnworthy person, that would thinke much to aske a thing for which he might be the better for euer. If a Master would say to his Mat. 7. 7.

Seruant, when such a lease comes out, aske me for it, and I will let thee haue a very good penny-worth of it: because thou hast spent thy time in my seruice, & in attending vpon me: therefore I would haue you get some thing to liue vpon hereafter to defend the World with all, that thou mayest not beg when thou art old: and this were a very reasonable thing. Now the Master being a worthy man, and fully resolued to doe this seruant good, whē the time comes, he considers with himselfe, at how easie rate he may set the Rent of his Farme for him to liue vpon, and yet giue some attendance vpon him still. The time being come

come, he expecteth when hee ſhould aske; but if the ſeruant thinkes much to aske, it is ten to one but his Maſters mind will be cleane altred although he were neuer ſo fully bent to deale liberally with him, & ſaith to himſelfe, If it be not worth the asking, it ſhall be worth the keeping; or, If it be not worth the asking, it is not worth thankes: and very likely he will thinke worſe of his ſeruant then euer hee did before, becauſe hee would not aske it, & thinke hee is growne proud, and ſcorned his gentle offer. Now, if the maſter will not giue his ſeruant the thing ſo promiſed, becauſe he will not aske him, although in-

deed he ought in conscience to giue him something: for God saith, *Let not thy seruant goe away a poore man*; how dost thou thinke thou shalt receiue the thing which our Sauiour hath promised, vpon the same condition that thou shouldest aske, when thou hast deserued nothing at his hands, but he of his owne free mercy hath bought thee, and paid a deare price for thee, and thou hast done nothing for him, but for thy beggerlines, he biddeth thee aske, and thou shalt haue? What canst thou look to obtaine, when our Sauiour Christ hath precisely told thee, thou must aske, and yet thou refusest to doe it?

it? *Enter into thy Chamber,* saith he, *and shut thy doore.* Although euery place will serue, yet it pleaseth Christ to name thy Chamber, because he would haue a man without accumbrances. Euery man findeth one place or other to lodge in; let them then find the same place, or some place else to pray priuately in. *Shut thy doore,* (saith Christ;) as if he should say, Shut thy selfe from the World, and shut the World from thee: it may be thou hast something to say to me, that thou wouldst not haue the world to heare. Oh the mercy, the wonderfull mercy of Christ to Man, how hee became Man for man! And he knew Mat.6.6.

the nature of Man, that hee would bee loath that euery one should know the corruption which was in him: and therefore said, Come to me alone, and shut the dore, no body shal know, what is betwixt thee and mee, I know thy sins already, but I would know whether thou knowest them or no; for many a man sinneth and knoweth it not, because hee knoweth not my Word: but if thou knowest them, confesse them to me, and I will giue thee pardon for them: and if thou wilt leaue them and canst aske helpe of me, I will giue thee grace to ouercome them: for I haue ouercome them all for thee, euen in thine own flesh, and thou,

thou, through mine helpe shalt do a greater work: for thou being a sinner, shalt ouercome in thy selfe, which is a greater worke then for mee which am GOD, and without sinne, to ouercome sinne: and yet not you, but I your Sauiour, who dwell in all those that lay hold on me by true faith, for without me, ye can doe nothing; and therefore come to mee, follow my counsell, come secretly, let no body know of it, for hindring you, or for feare vaine-glory should follow you; no man shall need to know of it, for I wil reward you openly. Oh the wõderfull mercies of Christ to man, neuer able to be set out! he knew that man

would be desirous to haue it knowne that hee serued such a worthy Master, as none could serue a better, that euery one should say he serued Christ, he serued the Son of God, who will bring him to preferment. Euery one desireth to haue it knowne, that he serueth a noble Master, and therefore he will weare his cognizãce vpon his sleeue, that it may be knowne what an excellent man he serues; for it is a great credit to serue a worthy Master, and a man shall be very well accounted of for his sake: but he that serueth a wicked and vngodly man, shall neuer be so well thought off, because his Master is wicked, and he is oftentimes

tentimes ashamed of his Masters doings, so that hee will neuer be a credit vnto him; and therefore, neuer serue a wicked man, although he be neuer so rich: for the desire of man is to serue a Master of credit, and that Christ knew: he knew also that man was loath to haue his sins openly known: and therefore out of his great mercy and wonderful wisdome, he appointed man to confesse his sins priuately, without which there can be no good prayer. He told man, that hee should not need to make shew of it vnto the world; for he would reward him openly, and make it knowne, that hee serued a good Master in-

The rewards of Christs seruice are heauenly.

deed; for he would giue him such graces and blessings, as all that knew him, should perceiue that hee had them neither of the World, the Flesh, nor the Diuell, nor of his own nature: but it should appeare, they were onely the gift of the Almighty God: Hee did not promise earth & earthly things, you may see; for euery venemous Earth-worme is full of these; the Vsurer, that is as farre from Heauen as it is to hell, where, if he take not heed in time hee may finde his part, he (I say) may brag of his gold; the extortioner, whom GOD hateth, may brag of his siluer: the couetous person, whom God abhorreth, hee may brag what

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a deale of earth and earthly durt he hath purchased; as the Prophet saith, *They load themselues with clay.* He doth not say, God giueth it them, but, *They loade themselues.* Among these foolish and abhominable people, whom the Scripture speaketh so much against, as against no man more, nor so much, I thinke strumpets and whores, who for couetousnes sake sell their soules and bodies. & make themselues such filthy vessels in this earth, that it is most loathsome to think of, may brag as well of their Iewels and costly apparell that the World bestoweth vpon them, as any other of these couetous wretches whom God

God abhorreth, and giueth warning that no man shall speake well of them: for the Holy Ghost saith, *Speake not good of the couetous whom GOD abhorreth.* And that thou maist know it is no worldly trash that God bestowes on thee: know, that the Diuell calleth himselfe the prince of the World: and so one would think he were: for these outward things are most commonly bestow'd vpon the wicked; but that which GOD will bestow on thee, is a treasure which the wicked ones haue not, nor are neuer like to enioy, except they leaue their wicked wayes and go priuately to the Lord Iesus Christ, and lay open their mise-

miserable estate to him, and craue his pardon and grace to liue a new life; and then he wil giue thee the greatest treasure that man can imagine, euen a most heauenly treasure: hee will giue thee faith: which will bring thee to the euerlasting Kingdom of heauen: he will giue thee patience, to beare all the crosses and troubles in the world: he will giue thee humility, which will fill thee full of grace, and make thee in fauour with God & man; hee will giue thee his grace so plenteously, that thou wilt speake alwayes the truth, & keep thy promises, though it be neuer so much to thy hindrance in the sight of the World. Nay, in the sight

sight of the World it must needs be a praise to thee; for the world seeth that euery Earth-worme can breake their promise, or turne it so, that it is worse then a promise-breaking: for it sheweth that they are full of hypocrisie, dissemblers, and would serue the world, and would not haue the Diuell know it; but the Diuell will not be so deceiued: he maketh account the world is his, and hee hampereth all those that loue it, in chains, and he will haue the world know it, that it may bee a witnesse on his side at the day of Iudgement: Nay, his owne Conscience will bee a witnesse against him at the Day of Iudgement, that brea-

The danger of breaking promise.

breaketh his word, euen at that dreadfull Day, when the traſh, for which hee ſo lightly regarded his promiſe, ſhalbe conſumed with fire and brimſtone, then wil he wonder, he could thinke it would bee ſo long before that Day would come, and now ſeeing that it is come, he fully perſwadeth himſelfe that his paine will neuer haue an end. If thou thinkeſt, that breakers of their word haue a roome in Heauen, reade the fifteenth Pſalme. But what ſhould I ſpeak of a roome in heauen, when indeed they ought to haue no roome amongſt ciuill men on the earth: Nay, nor yet among the Heathen? for it hath been accounted

counted ſo great a ſhame for a man to breake his promiſe, that he would rather die then it ſhould bee ſaid that he were one of thoſe. But pray thou priuately and faithfully, and God will not onely giue thee power to keepe thy promiſe with men; but thou ſhalt alſo haue grace to keepe thy word & promiſe thou haſt made to Almighty God, to forſake the diuel the world and thine owne filthy affections: which will ſhew openly that thou art the ſeruant of God, and that God hath beſtowed his manifold graces and bleſsings vpon thee, as Chriſt ſaid vnto Peter, *Fleſh and blood hath not taught thee theſe things, but my*

Mat. 16. 17

*my Father Which is in heaue̅.* So euery one that beholdeth thee, will know, that neither the Diuell, the world, nor thine owne flesh hath bestow'd these gifts on thee, but thy Father which is in heauen. Blessed be the name of CHRIST, for his bountifull goodnes bestowed vpon mankinde; he did not only bid them pray, and promised they should bee heard, but also told them to whom to pray; and becaus̄e men durst not goe to GOD alone, he bade them goe in his Name, & promised that hee would bee there with them, & he would be a Mediatour, which none else could do: & he would make peace betweene *GOD* and them,

them, and therefore any might boldly come to him; he teacheth them where to aske priuately, and what to aske: the holy Ghost, without the which, we are firebrands of hel; but if we haue him, we are Saints in Heauen, euen ioyned to Christ, and as his members; & yet he fearing al this would not serue, it was his greatest mercy to shew vs more concerning two men which were praying, and make vs acquainted how they prayed, & how they sped. Christ saith, *There was a Pharisee and a Publicane went into the Temple to pray.* The Pharisee was one that thought himselfe a iust man, & despised others. The Pubilcane accounted

Luke 18. 10.

counted himselfe a sinner openly knowne. *The Pharisee stood vp and prayed, and said, I thanke thee, oh Father, I am not as other men are, nor like this Publicane, I fast twice in a weeke, & giue tythe of all that I haue.* Now you may see who they bee that say, I fast, or wee fast: as if they should say, I feare it shall neuer be knowne that it is I, or wee that fast and pray, and pay tythe of all that wee haue, and that we deale iustly, and keepe the Commandements. *But the Publican stood a farre off, and durst not looke vp to Heauen, but smote on his breast, & said, Lord, be mercifull to me a sinner.* Heere you see, we must humble our selues, and confesse

fesse our sinnes: for Christ saith, *He went away iustified, rather then the other: for hee that humbleth himselfe, shall be exalted, and he that exalteth himselfe, shall be brought low.* Also he willeth vs alwayes to pray, and not to wax faint, saying: *There was a certaine Iudge in a Citie, which neither feared God, nor reuerenced man, and there was a Widdow in the Citie which said, Doe mee iustice against mine aduersary; but he would not for a time; yet afterward, he said, Although I feare not God, nor reuerence man, yet will I do her iustice, lest at the last shee chance to marry me. And the Lord said, Heare what the vnrighteous Iudge saith. And shall not God auenge*

Luke 11.2

*auenge the cause of his Elect, which cry and call day and night vpon him?* And therefore pray continually. And doe not thinke (my sonnes) that I haue spoken too much of praier: for, as I said before, without it wee haue no promise to obtaine any fauour of God, nor yet to bee kept from any euill by God, and therefore doe it. You must needs also bee thankefull to God for his mercies in Christ, and most humbly thanke Christ who hath thus mercifully taught you to pray and giue God thankes, who hath brought you into the world in such a time, when as you may be taught to pray according to his Word; and, I beseech him,

him, that you may pray according to his counsell.

## CHAP. 33.

*No certaine rule for priuate prayer.*

NOw I would haue you know, that priuate praier is for euery mans priuate vse; & therefore there is no certaine rule, neither can words bee set downe what yee should say: for though we be all sinners, yet some are more troubled with one sinne, some with another, and some are troubled, because they cannot be troubled so much with their sinnes as they desire, which sort Christ calleth vnto him saying. *Come vnto mee all yee that labour and are laden, and*

Mat. 11. 28

*I will ease you.* But although all sins dwell in vs, and we are subiect to them (wherefore Christ saith, *Ye had need watch & pray*) yet there is in euery one of vs, some one sinne that will draw to a head, and beare some rule in vs, and will not be subiect nor subdued to the Spirit, as the Child of God would haue it: but then he goeth to Christ, & craueth his assistance, and yet sometimes the sin will ouercome him, and then he goeth and confesseth his sinne againe, and craueth pardon, confessing withall his own weakenesse, that he should be ouercome of so vile & base an affection. And thus euery one ought to seeke by prayer to God,

Mat 26.41

God, to get victory of that sin, which otherwise would ouercome and destroy him, body and soule for euer and euer.

## Chap. 54.

*Diuers men troubled with diuers sinnes.*

SOme are troubled most with enuy, some with pride, some with anger, some with Couetousnesse, and some with sloth, &c. All these, with a company that attend on them, set vpon euery man, but one must bee Captaine, then ouercome the Captaine, and all the Armie will be discomfited. In warres, if the Captaine preuaile, the Souldiers will ruinate

ruinate euen the Citie; so it is with sinne, if the chiefe sinne getteth the victory, it will let in a great number of enemies, that will neuer leaue, vntill they haue vterly ruinated and brought to confusion the whole body and soule of man; and therefore euery one ought to pray to God, for helpe and assistance against his greatest temptation; for if we ouercome that, the rest will flie: as S. *Iames* saith, *Resist the Diuell, and he will flye from thee.* And this will bee a great comfort to any man, when he seeth his enemie cannot triumph ouer him: then the Diuell shall haue no cause to laugh in his face, nor the World to

Iam. 4. 7.

ieſt behind his backe, neither can his own affections braue or vpbraid him: but he ſhall haue a greater comfort then this; for by obtaining this victory, hee ſhall bee ſure to bee Seruant and Souldier to the moſt worthy Captain that euer was. Yet he muſt acknowledge that he got the victory by the helpe of his Captaine; and ſo long as hee is a Souldier vnder him, he ſhall alwayes haue the victory; for the Diuell himſelfe is afraid of this Captaine, the World will flie at his preſence, and thine owne affections will fall down before thee, if he come.

CHAP.

## Chap. 38.

*Bee not hurt by a little temptations.*

THere is another thing, which I must admonish you of, that ye be not ouercome of a little temptation; for that is the basest thing in the World: euen as if a great Captaine should bee ouercome of a meane Souldier, that had neither might nor policy, which must needs returne with shame to the Captaine. But it is much more shame for a Christian, that hath vowed to forsake the Diuell, the world, and his owne affections, to be ouercome by the weakest of them all. There be many that thinke, if the

Diuell ouercome them not in a great sinne, all is well, though that indeed hee set them on worke continually on trifles; & by this meanes keep men in some deuice or other. Hee cares not what they doe, so they serue not God, & so he may blindfold them, that they cannot see their owne sins. And thus they are in a very dãgerous and euill case, and know not what they doe; yet they shadow their folly, that the world may not perceiue it, and then they thinke it is well enough. Thus the diuel leades them quietly to hell and they neuer know whither they are going till they come there: euen as a wind carrieth a Ship, & they that

are in it, know not where they ſhall bee ſet on ſhore. For the Diuell is a cunning Fowler hee will neuer lay a great bait, where he knows a little one will ſerue the turne; and he is ſo full of policy, that he ſeeth, a great bait would make the party afraid to come neere it: but thus doth the Diuell, firſt he giueth a little bait, and ſaith to him whom he meaneth to catch, I warrant thee, thou mayeſt take this, goe neere it, taſte of it, it will not hurt thee: many ſwallow a greater bait then this, and thou ſeeſt no hurt come of it: as he ſaid to *Eue*, It is but an Apple, it may doe thee much good, to bring thee to knowledge, & make

thee like a God. And therefore now we see, wee had need set a speciall watch ouer our selues, that we may spy the Diuell, when he goeth about thus to entrap vs in his Engines, with his alluring baits and returne his baits againe, and when he offreth vs any of them, may say, I defie thee, Satan, and by Gods grace haue knowledge that thou art a wicked Serpent, and didst deceiue our first Parents with an Apple. I will not play with thy baits, be they neuer so sweet, pleasant, or beautifull: I know thy subtilty, and I know that I serue a Captaine, Christ, that thou art afraid of, and he will bring vs to a happier

er Paradise, then thou didst put vs out of, and hee will make mee like a God; and renew the Image that thou diddest decay in vs: Thou diddest scoffe at mee, and saidst, I should haue knowledge, when thou wouldest haue vtterly ouerthrowne mee; yet I haue this knowledge (I thanke the Almighty God for it) that now I can see thy policie, and how thou camest to our Parents, whē they were alone; thou thoughtest they could not stand by themselues: but thou shalt neuer finde mee alone; I know I cannot stand by my selfe, and therefore I draw neere vnto my Lord and Sauiour Iesus

Christ by faith, and will attend vpon him, and will nor leaue his Commandement vndone, for all thy baites & allurements thou canst shew me in the world, where thou callest thy selfe Prince: but thou getteſt it by wicked policy, and thou ruleſt it by a wicked tyranny, destroying the good, and maintaining the wicked, and beſtoweſt thy trash on them, not for any loue that thou beareſt to them: but to make them thy wicked instruments, that thou mayeſt doe the more hurt by them.

And as soone as they haue serued thy turne a while, thou wiltbring them to shame in this World, and

and euerlasting destruction in Hell-fire. And therefore now I would haue thee know, that I haue knowledge, and perceiue that all these vsurping Tyrants haue learned all their mischieuous policies of thee, vsing all meanes they can possibly, to destroy the good, and with their paltry trash, wch they call their wealth, they winne the wicked to their wils: and when they haue their purpose a while, they will picke some quarrell against them, although they haue no reason for it, and although they follow their wicked wils neuer so much, yet in the end they will ouercome them.

And so, Satan, doest thou

deale with all that serue thee: and therefore thou art an vsurping Tyrant: for the earth is my Lords who hath made it, and all that is therein, and that which belongeth vnto thee, is nothing but that trash, that he careth not for: it is like Tares, and the worser sort of graine, more fit to feede swine, then for the children of so mighty a King as my Lord is, who hath such treasure for those that doe belong vnto him, as thou shalt neuer come neere. Yet this is thy despight and enuy, because thou canst get none of it, thy selfe, thou wouldest haue mee haue none of it neither. But thou shalt not deceiue mee with these earthly

earthly baites; which one day my Almighty God ſhal ſet on fire about their eares that loue them ſo well, when themſelues ſhall bee ſuddenly ſtrangled with the ſmoake thereof: and it makes mee maruell how thou ſhouldeſt deceiue ſo many as thou doeſt with them; for once my gracious Lord drowned them, and all that loued them, and many times he ſinketh very much traſh in the Sea, that Pyrats might ſee they ſhall ſinke one day, and all thoſe that ſell their ſoules for ſuch traſh, except they turne ſpeedily vnto my Lord and Sauiour Ieſus Chriſt, who is a Sauiour, and will ſaue all ſinners that turne vnto him.

him. But thou art a Destroyer, and wilt destroy all those that follow thee: thou knowest my LORD burnt *Sodom* and *Gomorra*, with other Cities, which were full of the glistering drosse; to shew that hee cared no more for it, then Kings doe for Countries: for if he had respected it, hee would neuer haue burnt it, and consumed it with fire: Yet thou, Satan, dost deceiue, worldly wise men, giuing them drosse for gold, which is no better then Copper Counters: & in the meane time thou makest them deceiue themselues of an euerlasting treasure. Earthly treasure may be compared to glasse, which is so brittle

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a mettall, it can neuer continue long: for as it might be, now a man hath it to do him good, & in the turning of a hand it is broken, and worth nothing: euen so it is with the trash and pelfe of this World, and the life of man which is but a breath; and what can be of lesse power then a breath?

The Scripture saith, *It is like a vapour which appeareth suddenly, and is as suddenly gone againe.* Iam.4.14.

Christ saith, *Thou foole, this night shall they take away thy soule from thee: then whose things shall these bee that thou hast gathered together?* Luk.12.20

If our Sauiour Christ calleth him a foole, that careth for earthly things, I know hee is

is a foole; and therefore thou shalt not make me so simple, but thou shalt make me wise; for I will euer bee watchfull, and wary in all my wayes, continually attending vpon the Sonne of God, Christ Iesus, my Lord and Sauiour, that thou mayest not finde mee alone. I will also keepe company with the godly, by which meanes the way of my Sauiour will be made more easie for mee; for when many godly men are together, they encourage one another to that which is good.

CHAP.

## Chap. 36.

*Idlenesse and couetousnesse to be auoyded.*

NOw though euery sin bee a great hinderance to prayer, yet Idlenesse and Couetousnes are two of the greatest: and therefore we ought most earnestly to pray against these sins, and to take heed of such sports & recreations, which haue no warrant in the Word of God: for many are so carried away with idlenesse and pastimes, that they can find no time to pray; and therefore we had need to be very circumspect, and watchfull ouer our selues, lest we be snared with this part of the Diuels policy; for if a man take

take not heed, Satan will fill his heart so full of these vain and idle pastimes, that hee shall neuer haue any regard of preparing himselfe to pray. God saith, *Sixe dayes thou shalt labour, and doe all that thou hast to do*; & therfore be sure there is no time appointed in these six daies to follow your idle pleasures and sports: *and the seuenth Day wee must keepe holy*. The Holy Ghost saith, *What soeuer is not of faith, it sinne*; and thou canst doe nothing of faith, except thou hast good warrant of it in the Word of God: and the Word of God saith, *Redeeme the time, for the dayes are euill*. And thou canst not redeeme the time with vaine

Exod. 20. 9.

Rom. 14. 23.

Eph. 5. 16.

vaine recreations. I speake not to barre any from lawful recreation, but to warne you to take heed, that for a little foolish and idle pleasure, which presently commeth to an end, you lose not a glorious Kingdom which endureth for euer. And this Kingdome can neuer be gotte without priuate, true and faithfull prayer; for although Christ hath already obtained it for vs, yet we haue no promise of it, except we lay hold on him by faith; which faith we can neuer haue, except we pray for the holy Ghost to enlighten vs, and teach vs to lay hold on Christ. You must cótinually call for mercy and grace; mercy for thy sin, and grace

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to serue God. And this I am well assured of, that hearing of the word preached, is the very meanes that God hath appointed for obtaining of faith, & by no means may you neglect that, except you will contemne the counsell of the Holy Ghost, which I pray God for Christs sake you neuer may do. The holy Ghost telleth you, that *Paul planteth, and Apollo watereth, but God giueth the increase.* You must alwaies haue your prayers ascending to the Almighty God, to desire him to send the showres of his grace into your hearts, that the seed of his Word may grow and bring forth fruit to euerlasting life.

1 Cor. 3. 6.

CHAP.

## CHAP. 37.

### *A dangerous let of prayer.*

I Will let you vnderstand, in my iudgement; what is one of the greatest hinderances vnto prayer that can be, but it is so close and subtill an enemy vnto mākind, that I can by no meanes discouer it so well as I would, for it is so cunning, and so forcible an allurance of the Diuell, that it draweth many more from true & faithfull praier, then any net that euer hee laid: but I cannot well tell, which way to describe it vnto you. I cannot say that it is altogether Conetousnesse: for as *Dauid* saith, *If it had bin an open enemy, that hath done me this dishonour,* Psal. 56. 12

dishonor, I could haue borne it; So I may say. If it were an open sin, which would depriue you of this benefit of prayer, peraduenture I should finde some way to disgrace it vnto you; but it is a thing that carieth some colour of goodnesse, euen amongst them that thinke themselues good, and yet indeede it is starke naught, and deceiueth a multitude, and it frequenteth euery place, City, and Towne, and amongst all sorts of people, Husbandmen, Tradesmen, and all kinds of Arts and professions in the world: so that I cannot as I would, tel you which way to shun it: I would to God it were not among Preachers.

Now,

Now, as well as I can I will explaine it vnto you. It is an ouermuchcare of those things which a man may lawfully vse. For man being earth, those earthly things beare much sway in his mind, & especially because they carry the name of lawfull: and so they make a man forget the Law of God, and neglect the duty of Prayer; the which two things being ouer-slipped, hee loseth the promise of the Gospell, which is an euerlasting Kingdome. And that it is thus, I will make it more plaine vnto you, because I hope, GOD will giue you grace to shun it, which I desire you may, for Christs sake. Man being earth, and

Satan

Satan being the Prince of this earth, he labours to set mens earthen minds altogether on this earthen world, which he may easily do: for man being earth by nature, and generally inclined to loue earthly things, he is the more easily drawne vnto this earthly affection. It is euen as if a man should run downe a steepe hill, he can more easily run down, than goe vp softly: euen so, man can easier runne after these earthly things, thē stay himselfe in a meane. Hee hath nothing to helpe his earthly nature, but grace: which he must needs pray for, or else hee can neuer haue it: yet doth he follow the things of the earth so much, that he hath

hath no leisure to pray for it. In the night when he should meditate on the law of God by the appointment of the Holy Ghost, hee is thinking of some earthly thing or other, either of this bargaining, or that purchase or such like; when oftentimes hee might bee much more happy to be without it. And me thinkes, he that can think of heauen & haue it, is well enough: but these kind of people would haue heauē & earth too. It is said *It is as hard a thing for a rich man to be saued, as for a Camel to creepe thorow the eye of a Needle.* And this is the cause of it, his head is so busied about earthly things that be lawfull, that he forgets

Mat. 19. 24

gets to meditate of the Law of God in the night: And in the morning whē he should pray, before he can settle himself to it, his earthly businesse is so much, and requires so great haste, that then he cannot stay to pray; but if he doe, they are such prayers as some offer to their Saints: they speake of God, but their hearts are on the world: some are troubled with their Merchandize, some with buying and selling, some coueting to grow rich, some casting to maintain their families, but their riches are so vnlawfully vsed; & so hard a matter it is for them to vse thē lawfully, that it cannot by any meanes be expressed. But the

the most mercifull & mightie God hath taught man what to doe in such a case, which is, to meditate in his lawes day and night, and then he shall bring forth his fruit in due season, and shall know when to serue God, and when to deale in the world. Take heede therefore: you see what danger you are in, whilest you are heere on earth; for this is a dangerous disease, and many die of it: and therefore cleaue to the mercies of God in Iesus Christ, which hath giuen you such warning of this desperate disease, saying, *Labour not for the meat that perisheth, but for the food of euerlasting life.* Thus you see what Christ

saith, he bids you not *labour for earthly things*, he tels you *they perish*; he bids you labour for the food of the soule, which shal neuer haue end. The Holy Ghost saith, *Bodily labour profiteth little: but godlinesse is profitable to all things, which hath the promise of this life present, and of that which is to come.* Here you see, Godlines hath the promise of the life present; and therefore I marueil, men should refuse to be godly: it hath the promise of the life present, and of the life to come; whereas worldlinesse hath not so much promise, as of the life present. *Godlinesse is great gaine.* Would you haue gaine? then imbrace godlinesse:

so

so shall you haue your desire, for that purchaseth a Kingdome and it is profitable for all things. *Seeke first the Kingdome of God, and all things else shall be ministred vnto you.* Mat.6.13.

Heere Christ promised, that if you will serue God, all worldly things shall bee giuen you, saith Christ; *Care not for to morrow, let to morrow care for it selfe; the day hath enough with his owne griefe.* Mat.6.34. Here you see, Christ would not haue you care so much for these earthly things, as you doe. *Cast all your care vpon God, for he careth for you.* Psal.37.5. Heere you see that God dischargethyou of all your earthly cares, & telleth you that he taketh care

for you: as if he ſhould ſay, Your care can doe you no good, and therefore take none; ſerue me, and I will take care for you: as if a Father ſhould ſay to his ſonne, Goe to the Schoole of Learning, ſtudy to ſerue God, your King and Countrey, and I will prouide you all things neceſſary, and you ſhall want nothing.

Labour for Learning, or elſe you can neuer get it; that is a thing which I cannot buy for you, you muſt get it by your owne induſtry and diligent ſtudy, if you will haue it: but when you haue it, it is more worth then all I can leaue you beſides. It will bee a wiſe Maſter to teach you, a dili-

diligent ſeruant to attend you, a diſcreet Counſellor to admoniſh you, a witneſſe of the wel-ſpending of your time, a faithfull friend, and of great account, able to credit thee euen with Princes: and theſe things cannot by any meanes be gotten, without thine owne diligent ſtudie. Euen ſo our loving Father in Chriſt tels vs, by the mouth of his Son, our Sauiour, that we ſhould not care for theſe earthly things, for they ſhall be giuen vnto vs; but wee muſt care for the kingdome of Heauen, for that cannot be gotten without care and labouring for: and this is a thing worth our labour; this is a Kindome, and

lasteth for euer; it wil bring comfort to your hearts, euen in this life, and bring you in fauour with God and all good men, & euerlasting happinesse, without woe, want, or end. Furthermore, I will tell you, what cause you haue to take care for this Kingdome: if you lose it, you fall into a pit of euerlasting destruction, where you shal be tormented with fire and brimstone for euer and euer, where no man shall euer come out againe; for there is no redemption: and therefore by all meanes possible I aduise you to take heed. Christ endured the paines of Hell for you, because he pitied you & knew you were not able to ouercome

come them. Therefore you may beleeue mee, if you could beare all the paines of Hell one houre, and then could bee deliuered, you would neuer come there againe for all the world; nay, you would neuer loue the world, nor any thing that is in it, because they are nothing but baits to draw men to destruction. But if the Diuell get you once there, you can neuer come back againe; and Christ will neuer fetch you from him, for the Diuell and He are enemies, & he is able to liue without any of his seruants: for those that will serue Him, shall haue an euerlasting Kingdome and liue in ioy & happinesse; and those

that will serue the Diuell, he will torment them in fire and brimstone for euer.

Now if Satan can get any to serue him, he is worthy to haue them; for Christ wil none of them: and therefore I tell them now, If they come once in Hell with the Diuel, they shal neuer come in heauen with Christ; for he is iust, and will not meddle with the seruants of another But if any see his filthy and base wayes, & consider the miserable & wretched estate it wil bring him vnto, and then turne to me (saith Christ) and defie the Diuell and all his workes, and serue mee, I will saue him; for I am a Sauiour, and that is my name, and my glory:

glory: for there is no Sauiour but my selfe: *I came into the world to saue sinners*, but not such sinners as wil serue the Diuel: for though there be none in the world but sinners, yet those that loue me, and keep my Commandements, them will I saue; but they that serue the Diuell, I will destroy and torment them. Although al are sinners, yet those sinners that plucke vp their sinnes as a Gardner pulleth vp his weedes, and cast them behind them, and follow mee; although they bee weake, and feare that they cannot ouertake me, yet I will put forth my hand, & take hold of them: they shall not need to feare. The *bruised Reede*

*will I not breake, and smoaking flax will I not quench: I came to binde vp the broken-hearted, to preach libertie to the Captiues, and to comfort them that mourne, let all that labour, & are heauy laden, come to mee, and I will ease them.* But those that follow their sinnes, and are merry and ioyfull, and carry them lightly, and neuer feele any weight in them, they neuer call for helpe to beare them, they carry them well enough, they dance after the Diuels pipe, they follow the Diuell more swiftly then my seruants follow me: for they follow Nature, and the Diuell helpeth them forward, and the World is a friend to them both, and they

they like laden Asses follow the Diuel with his treasure, and make him their lord and master: and yet some of them will not sticke to say, they hope I will saue them, although I haue often told them, I will saue none but my seruants, and I will not meddle with them; for if they wil serue me, they must cleane forsake mine enemy, the Diuell, for he is an enemy to me and all mine, and doth al the despight against vs that he can; and I will not saue him that will serue mine enemy: and therefore let them neuer presume vpon my mercy; for I haue told them, that *The hope of the vngodly shall perish.* He that is an vngodly person, a swea-

swearer, a drunkard, a prophaner of the Sabbath, false in religion, careleſſe in life, and yet hopes to be saued by me, his hope is in vaine, and grounded vpon no foundation; for I neuer made promiſe to saue any ſuch: and therefore they haue no reaſon to ſay, They hope I will saue them, except they ſpeedily returne from the diuell and his wayes, and follow mee and my wayes: for I haue plainely told them, *He that will be my Diſciple, muſt forſake himſelfe, take vp his Croſſe and follow me, and aſſuredly I will ſaue him.*

Matth 16. 24.

Now tell me then, how would a man like one that ſhould ſerue his vtter enemy, and do what his enemy could

could deuise to hurt and grieue him, and then when hee had done all the hurt that hee could against him, when he could do no more, then hee would come to him, and thinke to haue a great blessing, and a great benefit of him? hee should surely bee deceiued. Then with what face can a sinner goe to Christ, to saue him when he dyeth, who would neuer serue Christ while he liued? Though God had commanded him to cast all his care vpon him, for hee would care for him; yet hee hath spent almost all his time in seruing the World, the Flesh, and the Diuell.

CHAP.

## CHAP. 38.

*Reasons of casting our care vpon God.*

I Will tell you great reason, why you ought to cast all your care vpon God, and none vpon the World; for God is our Father, our Maker and Gouernour, and our feeder: Christ is our Sauiour. Now the Father and Gouernour knoweth what is fit for the child, better then the child; for the child would surfet, if hee might haue his owne will: therefore let him bee content with that which his gouernour wil giue him. Another great reason why we should cast all our care vpon God, is, because when the Diuell maketh

maketh all his poyſonous baits, wherewith he draweth an innumerable companie of ſoules to Hell, he couereth them all with ſome worldly thing or other, that they may not ſee the hooke: ſome hee couereth with gold ſome with ſiluer, ſome with earth, ſome with clay, ſome with honour, ſome with beauty, ſome with one thing, and ſome with another. Hee will not lay his baits alike; for he is cunninger then a Fiſher: hee knoweth, a little bait will ſerue for a little Fiſh, and a great bait for a great Fiſh; for a great bait will not ſerue to catch a little Fiſh, nor a little bait will not ſerue to catch a great Fiſh.

And

And beſides this, hee muſt haue the alteration of baits, as the cunning Fiſher well knoweth: but with theſe baits he muſt haue a ſharpe hooke to take them, and a long line to draw them to himſelfe. So ſoone as he ſeeth they haue ſwallowed the ſweet bait, he lets them play a while with it, but before it be long, he draweth thē out of the ſweet ſtream, the water of Life, & throweth them into a pan of boyling liquor: and as ſometime the Fiſher is faine to entangle the Fiſhes with his Nets, and ſo take them; euen ſo Satan findeth the humour of euery man, & then hee ſearcheth in the World to find a bait fit for him, and

and hauing found the baite, he preſently poyſoneth it: then he puts in a hooke and a line, to draw him from the pure ſweet ſtreame, the water of Life, the Word of God; and then he lets them play a while with the poyſoned baits of the World, and euen ſo drawes them to him, and throwes them into a furnace of boyling brimſtone, whoſe boyling ſhall neuer end. Now, there is none that can keep vs from the baits of the Diuell, but onely God our Father, our Gouernor, our Sauiour and Sanctifier: and had we not need then to caſt all our care vpon God, ſith we are in ſo great a danger, and none can keepe vs from the Diuell,

Diuell, but he? We cannot keepe our selues from the baits of the Diuell, no more then children can guide thēselues in all their wayes, to feed, learne, gouerne, and cloth themselues, without the helpe of their father and gouernour: Shall the children depend only vpō their father and gouernour, and shall not we depend onely vpon our God, that is our Maker, our Father, and our Gouernour? and who, when we fel from him, & followed the counsel of the Diuel, sent his onely Son to die for vs, and to endure the paines of Hell for vs? The Holy Ghost saith: *If he hath giuen his Son for vs, will he not with him giue vs all things also?* Rom. 4 32

And

And yet shal we not dare to depend vpon him? Is he not able to dry vp the waters of the red-sea, that thou mightest goe on foot dry-shodde thorow? Cannot hee raine thee Manna, that thou needest not starue? Cannot our God giue thee water out of the Rocke? He giueth thee water out of the Rocke Christ euery day: Oh that thou wouldest receiue it! But I know what thou wouldst haue; thou wouldst haue Quailes, to fulfill thy lusts: for *lust, when it conceiueth, bringeth forth sinne; and sinne, when it is finished, bringeth forth death.* Then mayst thou cry; *O wretched man that I am, who shal deliuer me from the body of this death?* Iam.1.15. Rom.7.24.

*I thanke God through Iesus Christ our Lord, it is hee that must deliuer me from this body of death.* And yet thou wilt not follow him, nor depend vpon him. Another reason why thou shouldest follow Christ, and depend vpon him, is, because if the Diuell finde thee at any time alone, thou canst not escape his hands: and therefore my greatest desire is, that I might perswade you to cast all your care vpon God, and none vpon the world: nay, I pray God that Christ may preuaile with you, for hee hath gone about to perswade you already, and told you a reason: For he careth for you: And if hee careth for you, you need no more care.

care, for you shall be well, prouided for: therfore obey him, cast all your care vpon him, and care not for this world; liue as hee hath appointed you, labour in your vocation six dayes,& keepe the seuenth holy to the Lord,and in all your labour vse no kind of deceit, nor desire to be rich. Doe you labor in your vacation;& be sure you pray morning and euening,& at noone, and at all times,and heare & reade the Word of God, and meditate on that day & night, and follow Christ,and take hold on him by faith: let that be all your care;and for your bodily goods, take no care. If you dare not trust God with your bodyes,who feedeth

feedeth them as you see euery day, how dare you trust him with your souls, which you cannot well discerne, by reason of your earthly nature? You haue a promise for your bodies, if you will serue God and keepe his Commandements; and yet many dare not trust him: they would serue him with all their hearts, if they durst trust his Word. If they should lose their mortall bodies, it were but a small matter, for they must haue an end. And for your soules, you haue but his Word and promise, vpon condition that you follow Christ, and take hold of him by faith: now if you neglect the condition, the promise is

is void: and yet you say you durst trust God with your soules, when you neuer goe about to keepe his Commandements: you neuer follow Christ, nor take hold of him by faith, nor haue you any experience by your bodies, for you neuer trust Christ. *Dauid* saith, *I haue killed a Lyon & a Beare, and therefore I dare venture on this vncircumcised Philistim.* If he had suffered the Lyon and the Beare to haue ouercome him, he had neuer ouercome the Gyant, & then had hee neuer beene made the kings sonne. So, if thou wilt ouercome that great Goliah, thou must first kill the Lyon and the Beare: thou must first ouercome the

1 Sam. 17. 34. 35.

the Temptations of the World, if thou meanest to ouercome the Diuell, and so be made the Kings sonne of Heauen.

## Chap. 39.

### *Against immoderate care.*

OVr Sauiour saith, *Care not for to morrow, let to morrow care for it selfe, the day hath enough with his own griefe.* Here you see, that our Sauiour pities you, that you will take such care; and willeth you, that you should not care for the next morrow, because you doe not know, whether you shall liue till then, or no: for Christ saith, *Thou foole, this night will they take away thy*

*thy ſoule from thee.* As if Chriſt ſhould ſay, If thou dyeſt with taking care for this world, thou loſeſt the Kingdome of Heauen, and thou ſhalt lye burning in Hell-fire. Then doeſt thou not ſhew thy ſelfe a foole, to take ſo much care for this World, ſince thou knoweſt that Hell-fire is before thee, thy goods are behind thee & thou knoweſt not who ſhall enioy them? If thou thinkeſt thy Children ſhall, thou knoweſt not whether they ſhall liue or no, or ſpend and waſte them wickedly, as thou perhaps haſt gotten them; or whether they ſhal be otherwiſe depriued of them, or no. Pſal. 39. 6.

A thousand wayes may separate thy sonnes and their goods farre asunder: thou knowest not, but that the world may end, thou knowest not what shal become of thy goods, or whether any body shall enioy them, or not: and to say the truth, some of you make sure worke, that none shal enioy them; for whosoeuer getteth them, were better bee without them, if they be not gotten in the feare of God, and then they cannot be enioyed in the faith of Christ; for it is not lawfull to haue stolne goods in thy house: and thy goods may bring a punishment vpon thy children; and therefore thou art a foole to take any care

care at all, either for or about these things; and thou art a foole, because thou dost care, yea, and spend all thy care about these things. Thou knowest, if thou dost not spend thy time in the feare of God, which is but *the beginning of Wisedome*, and in the faith of Christ, which is the end and finishing of wisedome; thou thy selfe, thy body and thy soule shall lye burning in Hell fire for euer and euer, and there is no meanes for thee to bee deliuered. Thou mayst turn thee and tumble thee in the fire of Hell, and canst neuer get out, and wonder at thy selfe, that thou wert such a foole, to take care for those things which thou shouldst

neuer know what became of them, and take little or no care for thy selfe, when thou knowest thou shouldst come to this wretched and miserable end, that would neuer end.

Here, in the World, none dare call a rich man foole; but CHRIST saith, he is a foole that setteth his heart on these worldly things. But, if by taking care for worldly things, hee misse Heauen, and fall into Hell, he will call himselfe a thousand millions of fooles, that omitting better things, hee would take care for this world, which is worth nothing; nay, it is worse then nothing: for his owne conscience will tell him; if hee had

had had nothing. he should haue cared for nothing, and so hee might haue serued God, and gone to Heauen: and hauing something, his care was so much to compasse more, that indeed hee had gotten nothing, but euerlasting torment.

And now he knoweth not what to doe: sometimes hee thinkes, I would I might creepe thorow ten thousand Hells, and be ten thousand millions of yeeres in crawling thorow them, to goe to Christ, and then get faith, and take hold on Christ: for hee knoweth now, that none can come to God, but by faith in his Sonne; for the which, hee would now take all the

paines that could euer bee aduised, to obtaine that faith in the end; and yet hee thought, whilest he was in this World, that one Sermon in a moneth would haue serued him to haue gotten that faith: but hee seeth he would not beleeue the Word of God; for Gods owne Word willed him, that hee should not *labour for the meat that perisheth*, but for *the food of euerlasting Life*. And lest hee should doubt of these things which God saith; Christ saith, *Consider the Lillies of the field, they labour not, neither spin they: I say vnto you, that* Salomon *in all his glory was not cloathed like one of these. If GOD so clothe the grasse,*

Which

*Which is heere to day, and to morrow is cast into the furnace, will hee doe much more for you, O yee of little Faith!* Heere Christ tels them that will not beleeue his promise, and follow his counsell, they are of little faith. And the Holy Ghost telleth vs, that *faith cõmeth by hearing* of the Word preached: and, *Without faith it is impossible to please God:* And there were neuer any saued, but by faith; nor there were neuer any damned, but for want of faith. For the Holy Ghost saith, *He that cõmeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.* Hee did not beleeue that GOD would prouide for him in

this world, and saue him in the next, because he wanted faith. And he wanted faith, because his delight was not as *Maries* was, to leaue his worldly affaires, and to heare the Word preached. He could not pray, that hee might profit by the Word preached, because he had no knowledge by the Word to see his wants.

Hee had no knowledge because hee had not continually heare and reade the Word, which would haue taught him to haue known God and himselfe. If hee prayed sometimes without knowledge and faith, his prayers were vaine and friuolous.

And thus he seeth it was his

his owne negligence that brought him to Hell, becauſe he would not labour for the meat that periſhed not: and now he is ſo vexed at himſelfe, becauſe hee did not follow the counſell of our bleſſed Sauiour Chriſt, that tooke ſuch paines for him, and gaue him ſo many warnings, & told him how he ſhould finde it, if hee would follow his counſell; that he would now, if it were poſsible, bee reuenged on himſelfe: as *Iudas*, when he had done that which Chriſt had warned him of, and ſaw that now it could not be vndone, he laid violent hands on himſelfe, to be reuenged vpon himſelfe. But when they ſee they Mat. 27. 4

cannot bee reuenged on themselues, nor no way can mitigate their tormēt, then they are ten thousand times more tormented with torments, which cannot be expressed; then they will defie Satan, and cry out against the world they loued so well, and say; Satan laid all his baits by the things which are in the world, yea, many baytes hee layd, and tooke many euen with things that were lawfull to be vsed in the world by the appointment of God, as you shall see. Meate is ordained of God for the nourishment of man; and yet how many doth Satan take with the sinne of Gluttony? And therefore take

heed

heed that thou eatest temperately. *Meat is ordained for the belly, and the belly for meat, but God will destroy both them and it.* Drinke is very lawfull, yet how many doth Satan take with the sinne of Drunkennesse? And therefore Christ saith, *Take heede lest at any time your hearts be ouercome with drunkennesse, and surfetting, and cares of this world.* Marke this counsell of Christ, *Lest at any time.* As if hee should say, Be continually carefull, lest thou art ouercome with surfetting and drunkennesse, and cares of this world; for thou mayest surfet and be drunken with any thing thou takest care for in this World.

1 Cor. 6. 13.

Luke 21. 34.

And

Mat.6.31, 32. And therefore Christ saith, *Take no care, and doe not say, What shall wee eate, and what shall we drinke? and wherewith shall wee bee cloathed? for after these things seeke the Gentiles. And your heauenly Father knoweth, you haue need of these things: but first seeke the kingdome of God and his righteousnesse, and all these things shall be ministred vnto you.* Oh the mercy of God, which would tell you, that your heauenly Father knew that you had neede of these things, and he would giue you that hee knew sufficient! *Seeke ye the Kingdome of Heauen, and these things shall be ministred vnto you.* Seeke yee the heauenly treasure, and a little of

of this earthly traſh will ſerue the turne. And if you knew all, and how Satan hath poyſoned moſt of it, you would be afraid to take any of it. But if you take nothing but at my hands (ſaith Chriſt) Satans poyſon ſhall neuer hurt you: but if you begin to be your own caruers, Satan will ſo ſawce it with ſweet poyſon, that he will deceiue the wiſeſt worldlings in the world. And therefore ſee you take nothing, but at the hands of the Lord; for Satan hath ſpred his Net, as the Spider doth her Webbe. Now the Spider lyeth cloſe hidded in a darke hole, vntill the ſilly Flye be intangled, & then he comes and taketh her as his owne:

owne: and euen so Satan lyeth close, vntill hee see you entangled within the things of this World, and then hee claimeth the World and you, and all for his owne.

## Chap. 40.

*The poyson of outward things*

See how Satan hath poysoned all things in this World: as Apparell, with pride; Honour, with haughtinesse; Beauty, with vanity; Recreatiõs, with swearing; Riches, with couetousnesse; a thing cleane against reason: for the naturall man would think, that he which is rich, need not bee couetous; and yet it is commonly seene, The more rich, the more

more couetous. Yea, and euen our vertues, how doth Satan seek to poyson them? as for liberrality, how doth hee seeke to poyson it with prodigality; and honest labour, with carefulnes? And therefore S *Iohn* saith, *Loue not the World, nor the things that are in the World, for the loue of the World is enmitie to God.* Then some worldly man will say, What? shall we do nothing? Yes: but see how soone the Diuell will lay a snare to entangle thee withall, that thou maiest be idle; the very bait with the which he catcheth all: for many desire goods, that they may be idle; and the Diuell hath some leysure to talke with a man, when hee is 1 Ioh. 2. 15

is idle; and idlenesse bringeth a man to many vaine recreations, and so to much eating and drinking, and to many wicked sinnes. The Holy Ghost saith, that *wee shall giue account for euery idle word that we speake:* and therefore thou mayest not be idle by any meanes. Thou must labour sixe dayes, for God hath commanded thee so to doe: and thou must doe it not for any care thou hast of the world, but because God cómanded thee: and thou must shew thy selfe obedient to him; and all thy care in thy labour, must be how to please him, and leaue the successe of thy labour to him: and thou must be carefull in thy labour,

Mat. 12. 39

bour, that thou takest no care for thine owne profit, nor thine own pleasure, but how to please *God*, and then let it please thee: but bee sure it please not thee, and offend God. And thus thou must labour fixe dayes, and follow the commandement of God, and his example, after whose Image thou wert made, and whom thou art to imitate: he laboured and made in fixe dayes these things for thee; labour thou to obey him: he laboured and looked ouer his worke, and saw it was good; so thou must labour and looke ouer thy work, and see that it bee good before God. Though there are many imperfections in thee, yet because

is idle; and idlenesse bringeth a man to many vaine recreations, and so to much eating and drinking, and to many wicked sinnes. The Holy Ghost saith, that *wee shall giue account for euery idle word that we speake:* and therefore thou mayest not be idle by any meanes. Thou must labour fixe dayes, for God hath commanded thee so to doe: and thou must doe it not for any care thou hast of the world, but because God cómanded thee: and thou must shew thy selfe obedient to him; and all thy care in thy labour, must be how to please him, and leaue the successe of thy labour to him: and thou must be carefull in thy labour,

Mat. 12. 39

bour, that thou takeſt no care for thine owne profit, nor thine own pleaſure, but how to pleaſe *God*, and then let it pleaſe thee: but bee ſure it pleaſe not thee, and offend God. And thus thou muſt labour ſixe dayes, and follow the commandement of God, and his example, after whoſe Image thou wert made, and whom thou art to imitate: he laboured and made in ſixe dayes theſe things for thee; labour thou to obey him: he laboured and looked ouer his worke, and ſaw it was good; ſo thou muſt labour and looke ouer thy work, and ſee that it bee good before God. Though there are many imperfections in thee, yet becauſe

cause thou art reconciled to GOD in Christ, and now shewest thy humble obedience to his Cõmandement, that thou wilt neither be idle, nor yet labour for thine owne profit or pleasure, nor doe thy own wayes, but see that thou dost those things that hee hath appointed thee, taking hold of Christ by faith; he accepteth them for good, through Christ, who hath fulfilled all for thee: for, *Obedience is better then sacrifice.*

1 Sam. 15. 22.

Then also thou must rest the seuenth day: for so for thy ensample he rested, and commanded thee to rest that day, and to keepe it holy to the Lord. Now he commandeth thee to leaue all

all earthly businesse, and attend vpon him, and heare what further instructions hee hath for thee, how to strengthen thy faith, how to take hold on Christ, & how to come to his Kingdome.

Now thy care must bee, how to learne at his mouth to keepe his Commandements. Now he will shew thee the figure of that euerlasting Rest, which hee will bring thee to, through Christ. Now, if thou beest not very ready and diligent to attend vpō him the seuenth day, thou shewest that all thy labour on the six dayes was for thine owne pleasure or profit, more then for thy obedience toward the Lord thy God: for if

if thou wouldst haue obei'd him in thy labour in the sixe dayes, thou wouldest haue obeyed him in thy rest, the seuenth day also. This shall be a witnesse to thine own Conscience, lest that thou be deceiued, as many bee who thinke, that they labour all the weeke to please God, when indeed they labour to please themselues, because the Commandement pleaseth their humour better, then to keepe holy the Sabbath; and they wil be willing to take one houre from the Lord in the morning, and another in the after-noone, or two, it may be: which sheweth, that their minds and affections are more on the World, then

then on the true seruice and obedience they owe to God.

## CHAP. 41.

### *Prodigalitie set out.*

SOme thinke, that the prodigall man taketh no little care for the world: but I say, hee is a wicked man, and taketh too much care for the world, and too little care to please GOD. Hee is an idle man, and will not labour sixe dayes. Hee is a disobedient man, and will not keepe holy the seuenth day. He is a wastfull man, he will spend wastfully for the vaine-glory of the world, which some say they care not for: hee leaueth those

those things which God hath giuen him and his Family, without care. Yea, he is a couetous man; for hee will borrow of others, and spend it wastfully. and neuer pay it againe. He breaketh the Commandement, which saith, *Owe nothing to any man but this, that you loue one another:* for the Holy Ghost saith, *The vngodly borroweth and payeth not againe, but the mercifull man is liberall and lendeth.*

Rom. 13. 8.

Psal. 37. 21

Some will say, they would pay if they had it: but indeed they will not haue it, because they will not obey God, and liue as he hath appointed them. They are proud, and will spend so far beyond your Calling, that they

they haue nothing to lend to the poore children of God, because they spend either vpon the wicked, or in excesse, when there is no neede; or vpon those that haue as little, or lesse need then themselues. *Such a person is worse then an Infidell, because he prouideth not for his household.* God doth not say, Because he taketh not care for his owone household; for all his care should be to please God: but he careth not to please God, neither doth he obey God, to labour sixe dayes, and to see his household labour: for whilest he is idle, or vsing some vaine pastime, out of his Calling, his children & seruants disobey God, and misspend 1 Tim. 5. 8

spend their time, and weaken his estate, & all through his owne carelesnesse to please God. Hee sheweth himself no good Christian; for a good Christian life, is carefull life: not carefull of the world, but carefull lest the world should hinder him any way from serving of God, either in being too negligent in his calling, and so prouide not for his housholde, and become worse then an Infidell; or lest hee should be couetous, and become the man whom God abhorreth. And yet there be some so ignorant, that they will say, The prodigall man beareth a noble minde. But he beares a wicked minde, and they know not what a noble

noble minde is, that say so. Our Peeres and Princes are called Noble-men, because they beare noble mindes, that is, they are vertuous, and temperate, & discreet, gouerning the Commanwealth according to their Calling, regarding the vertuous, and keeping vnder the vicious, holding in the Prodigall, who would run away with a whole Kingdome if they might haue it: nay, no Kingdome is able to satisfie prodigall persons: for their disobedient humour wil neuer be satisfied, because they doe not labour to keepe the Commandements of God. Some are more infected with this sin then others, but all that are

not infected with prodigalitie, haue a disobedient humour, they are vndiscreet, because they cannot spend when they should, and spare with discretion when the time is. They are vnthankfull, because they doe not heartily thanke *God* for his blessings, but wish they were more. Neither will they be thankefull to the King, nor a worthy noble Prince or Peere; for if they spend a little prodigally in their seruice, they will think they are indebted to them, though all of it were by the Prince liberally bestowed on them: but indeed, such are not to be about Princes or Peeres, no more then the couetous. Some wise and learned

learned men haue disputed, whether the couetous or the prodigall be the worst member in the Commonwealth; But I pray *GOD*, you nor yours: be none of both: but heare what the Holy Ghost saith; The Couetous is the Man whom *God* abhorreth: The prodigall is worse then an Infidell. And thus I leaue them, and pray to *God* for Christs sake, they and we may leaue both those and all other sinnes, and take hold of Christ by faith, and liue through him, with *God* for euer and euer.

## CHAP. 42.

*Difference betweene an act, and habit of ſinning.*

NOw you muſt know this, that the deare Children of God, for want of diſcretion, do ſometime an act, which may be called couetous, and yet not vpon a couetous humour; and an act that may be called prodigall, and yet not vpon a prodigall humour, but for want of diſcretion at that time: For there is none ſo diſcreet at all times, that is not ſomwhat infected with either of theſe ſins: for we are infected with all ſinnes, and therefore God, in great mercy to man, made the Sabbath, or Lords Day; ſo that

that if a man did in sixe dayes ouer-sl p himselfe, as indeed we all doe, and did not reconcile himselfe to God euery night, as wee ought to do, yet on the Sabboth day, the Lord calleth him to him, and sheweth him his faults, and wisheth him to bee reconciled vnto him through Christ, and breatheth into his face the breath of life againe, and renueth in him the Image of God againe, that was decayed by his sinne, and so he goeth home a renued man. And therefore I say, and say truely, that all the Writers in the World cannot expresse, what hurt that man, woman, or child doth himselfe, that doth not attend

on the Lord on the Sabbath Day: neither can any man or woman do their seruants more hurt, then to keepe them from the Lords house that day. The Lord hath charged thee that thou (if thou hast any vnder thee) shalt see them come, and come thy selfe, as thou wilt answer it: for the Lord himselfe is now there prepared to teach thee & thine: and therefore goe to him, and goe prepared: *Cleanse thy heart of all earthly things*, and know that he is there to see thine heart, and all thine affection and behauiour. Some will say, I would go to the Church but there will be litle. But I say vnto thee; I feare that thou wilt not

Iam. 4, 8.

not learn that little. If *God* for thy disobedience, will speake but a little to thee that day, yet thou hast a great deale to say to him; confesse thy sin, shew thine obedience, be an example to them, which would stay from the presence of *GOD*. pray for his grace vpo thee and them, and the whole Church, and appeale to the promise of God; *When two or three be gathered together in his Name, hee will be with them:* Pray that God may send his Word plentifully for Christs sake, although our sinnes deserue to haue it taken away altogether; seeke to doe some good to the poore, although there be but a poore company

Mat.18.20

of you gathered together. Moove the people to prouide themselues a Preacher, tell them of their wants, speake to the Magistrates: mourne to see the Alehouses full, and the Church of *God* empty.

## Chap. 43.

*The seruice of the Sabboth ought to be publike.*

SOme will goe to the Church of *GOD* in the forenoone, and in the afternoone they will serue *GOD* at home; but thou canst not doe *God* so great seruice at home: serue him six dayes at home, and the seuenth goe to the Church of the Lord, if *God* be truely worshipped there,

there, as I pray God he euer may be in our Churches to the Worlds end; and I pray *God* you may be true worshippers of *God*. And alwayes in the Church of *GOD*, both forenoone and afternoone, let there be one the more for thee. But of this I warne you, for the loue I beare to your soules and bodies; if you cannot get the people to prouide a Preacher, which may dispence the Word truely and sincerely: remoone you, where you may haue, and heare the Word so preached: for, *Where the Word of the Lord is not truely preached, the people perish, for want of knowledge.* But if you can get a Preacher where Pro 29.10

you dwell, and doe good both to your selfe & others, I think it better so: for, *The Harueſt is great, but the Labourers are few; therfore pray the Lord of the Harueſt to ſend forth Labourers into his Harueſt:* For the true Labourers indeed are not few, but very few: for as the holy Ghoſt ſaith, *All ſeeke their owne, and not that which is Ieſus Chriſts.* *All*, is taken here, as it is in many other places, for the moſt part; for the moſt ſeeke their owne: nay, it would ſeeme well, if ſome would be contented with their owne; but they ſeeke more then their owne: if they examine themſelues well, they ſhall find it ſo; whereas the true Preachers

Ma. 9. 37. 38.

Phil. 2. 21.

of

of Gods Word will be contented with lesse then their owne; so they may winne soules vnto Christ, they care not. They count all the world dung, as indeed it is, so they may be Christs. and draw many to him. I hope in God, that through his grace some of you will bee Preachers. I pray God, for Christs sake to to enlighten you with his Spirit, & giue you grace, that you may bee truely godly, and very zealous for the glory of God, labouring by all means possible to increase the glorious Kingdome of Christ. And of this be sure, if you will lose nothing of your owne, you will neuer win many to Christ: and marke how the

Holy

Holy Ghost saith, *They seeke their owne.* He doth not say, They seeke more then their owne: but *They seeke their owne.* As if he should say, as indeed he meaneth; They busie themselues about seeking their owne, but in the mean time they neglect the great worke, and the great businesse that I had set them about, to gather together the soules that Iesus Christ the Sonne of God shed his heart-bloud for; and contrary to all reason, they look for their wages; before they haue done their work. Saint *Paul*, which was called to be a Preacher of the Word of God, saith, *Woe to me, if I preach not the Gospell.* But he doth not say, Woe be to me if

1 Cor. 16. 9.

if I seek not goods. He saith *Necessitie is laid vpon me to preach the Gospell.* But hee doth not say, Necessitie is laid vpon me to get goods. Yet some of them will say, they must not lose their goods & right; rather they must goe to Law for them: but contrary to the Law of God, they negle& their duty in his Church, they doe not study how to diuide the Word of *God* aright, and to giue to euery one that which is fit for him. What doth the Holy Ghost call negligent Preachers, but *dumbe dogges that will not barke?* The dog will barke and giue warning to the whole house-hold within, if any danger be neere: but those

Esa. 56. 10, 11.

those that should deliuer my message vnto the people, they busie themselues about their owne affaires, they slumber and delight in sleeping; they will not call out to the people, and giue them warning of the danger that is neere them: I pray tell me, or let any man tell me, if hee be a good seruant, which will go about his owne businesse, and neglect his Masters, or no? No man will account of such a seruant, but will cast him off for naught: euen so *God* will cast them off for naught that seeke their owne, and neglect the diligent seeking of that which is Iesus Christs.

CHAP.

## CHAP. 44.

*The honorable Calling of Miniſters, ſtained by worldlyneſſe.*

I Muſt needs ſay, I haue beene very deſirous, and haue often begged of God, that ſome of you might be Preachers; yea, and all of you and yours, if it might pleaſe his diuine Maieſtie to beſtow ſuch graces vpon you, as were meet for ſo high a Calling. But God knowes, I neuer deſired it, becauſe you ſhould get any thing in the World, but becauſe you ſhould get ſeruants to God, and ſoules to Chriſt, and becauſe you might bee ſo enlightened with the Word, through the

the Holy Ghoſt working within you, that you might make no account of the World, as indeed it is nothing, nay, it is worſe then nothing: for, nothing doth no hurt, & the world doth much hurt. Ioh. 17. 9. *I pray not for the World* (ſaith Chriſt) *but for thoſe thou haſt giuen mee out of the World:* thoſe, that though their bodies be in the world, yet their hearts, their mindes, and their affections are as high as heauen. Col. 3. 1. *If thou bee riſen with Chriſt, ſeeke thoſe things which are aboue, where* CHRIST *ſitteth at the right hand of* GOD: *ſet not your affection on things which are on the earth, but on things which are in heauen.* I pray

pray *GOD* for Christ his sake, you may be of those, which Christ prayed for, those which haue their minds and hearts busied about heauenly things, and neuer taking care for the things of the World. Woe is me, which feare, lest any of you or yours should loue this World: but if it please *God* that any of you hereafter should be a Preacher, and loue the World, I cannot expresse the griefe it would be to mee, euen so long as I were in the world. If any of you should aske me, if it were not as euill in another man, as in a Preacher? I answer, no; for it is a very dangerous, and indeen, a damnable estate to loue

loue the World. I know what I say: I doe not say, to be couetous, or desire to be rich, whereby one is mooued to vse vnlawfull means to get goods: but I say, to loue lawfull goods which *God* hath giuen thee, and to neglect the seruice of *GOD* about them, if it be but in thinking of them: and to be at any time more loath to lose thy lawfull goods then to go to Law to the hurt of thy Brother whom Christ died for, it is a wicked sin in any man. To set a rent or price of any of the lawfull goods or lands, more then thou in such a case wouldest be willing to giue, it is a wicked sinne. To let or sell any thing to any man, for

The danger of dealing with wicked men.

sinister

sinister respects, that thou dost not thinke to be the true and faithfull seruant of *GOD*, if thou mayest let it wel to those that are, is a sin. But to let a Farme to any that thou doest not think to be the true seruant of *GOD*, but because he is richer, or is better able to pay thee, or will giue thee more for it, is a great sin: *For the earth is the Lords, and all that is therein*, and he hath set thee as a Steward ouer some parts of it, and thou art by his appointment to let it to his children and seruants that loue him; and because many things haue many prices, he bids thee deale in all his businesses, as thou wouldest be dealt withall

in

Iob 31.9.

in such a case: He bids thee *deale liberally with thy Brother, that his soule may blesse thee*; yet thou wilt neglect thy Brother, whom thou seest careful to serue God in Christ, and let it to one that hath little or no Religion in him, because thou seest that he can deale more warily in the World, or more easily, as the Word cals it, though indeed it be more wickedly before God: yet because thou seest hee is more able to pay thee thy rent, thou wilt let it to him, who is indeede Gods enemy, and for whom God neuer made it: for God made these things for his childrē, and his seruants: and hee doth neither loue GOD as his

his Father, nor obey him as a seruant: neither will he more become obedient to God, and seruiceable to his Church, if thou let him a good penny-worth: whereas, if he thriue not of it, he will raile on thee, & on thy Religion, which is indeed against God; for he knoweth not, that it is God that giueth power to get goods, and that it is God againe that keepeth men short: although sometimes with his mouth he speaketh it, yet the true knowledge of it, dwels not in his heart; & if he grow rich vpon it, he wil not be liberall to the poore Children of God, considering their wants as if they were his owne: for he hath no

no naturall affection towards them, because they are not his brethren. Loe, here thou seest what to doe with thine own, or as some say, *Gods*, and thine owne; or as the truth is, *Gods* and not thine owne; and therefore thou mayest offend *God* in it: for thou art but a Tenant at the will of the LORD, and art to depart at an instant; yet thou hast a great title vnder *God* for thy time, and thy title is good, and lawfully thou mayest enioy them; yet the loue that thou beares vnto them is vtterly vnlawfull, for it is the loue that thou beares to these worldly goods, that maketh thee to let them to such a Tenant,

as

as will neither serue *GOD*, nor doe good to the poore seruants of *God*. The man to whom thou letteſt it, may be a ciuill honeſt man in the world: for among the Heathen, yea, among the Iewes that wold kill Chriſt againe, if they had him, and hate the children of *GOD*, there are ſuch in the World as will deale ciuilly, and pay at their day, perhaps better then ſome Chriſtian. But if thou beeſt the true Child of *God*, thou muſt haue a diſcerning eye of faith, which euery one hath not, and know the childe of *God* from an euill man: neither mayſt thou iudge the other for al that, but pray for him, and hope that, though he be not

not the true seruant of *God* now, yet in good time, by *Gods* grace he may be. Thou mayst not impart the benefits of *God*, as neere as thou canst, but to those whom thou knowest to be the Lords true seruants, & thou must do it for the loue thou beares to God. Why shouldest thou not loue *Gods* Children much more then any goods thou hast? There is great reason to do it, able to perswade any man, if his heart be not of stone. For *God* made vs most excellent creatures according to his own Image. Satan came by stealth and subtilty, and through enuy stole away that excellent Image from vs, and made vs most vgly per-

persons, deformed Diuels, so that we are ashamed of our selues, ranne away and hid our selues, and we were good for nothing, but euill for all things, fit for nothing but fire-brands of hell, into the which wee were ready euery houre to fall, and God hath said, that if we suffered the diuell to deceiue vs hell should be our portion, the diuell stood gaping to receiue vs: wert thou not in a miserable case then? I tell thee, we were all in this miserable case. And I tell thee true, I am sorry at the heart, when I see any that doth not consider the case, wherin he was, and I am afraide, lest any of you should forget the state wherein yee were,

and so become vnthankfull, and fall into it againe. Oh the danger is great! But tell mee, wouldst thou not loue him, that would come and make thee like a God again and wash away all thy filthy poyson, and deliuer thee from the slauery of the Diuell, and from the fire of hel, and set thee in Paradise againe, yea, in such a Paradise as the Diuell can neuer haue power to deceiue thee? And for thy better assurance, bids thee hold thee by him, and thou shalt neuer need to feare? If thou shouldest not loue him and all his, thou wert greatly to blame. But I know now in thy distresse thou doest not make so much question, whe-

whether thou ſhouldſt loue him or no; for thou thinkeſt it vnpoſsible but that thou ſhouldeſt loue him and all his, and doe whatſoeuer he would bid thee. If thou wert once in Gods fauour againe, thou wouldeſt not diſobey him for all the Diuels and Worlds that euer were. But oh the miſery! here is the thing: how is it poſsible that thou ſhouldeſt be helped? God is thine enemy, the Diuell is thine enemy, the World can do thee no good, nor make thee cleane for all thy bloud within thy veines is corrupted, thy heart-bloud is become moſt filthy poyſon, and thou art become moſt vgly, deformed like the Di-

uell, and thou art a shame to thy selfe, although no body see thee but thy selfe, & hell fire is so bigge, that all the water in the world cannot quench it. Thus beginning to despaire, thy torments beginne to increase, when thou couldest see no way to escape it: but oh the loue of *God*, the wonderfull loue of *God* toward thee, neuer to be expressed, not for any goodnesse that is in thee, for behold heere what a filthy creature thou art; but for the euerlasting goodnesse that was in himselfe, his great mercy and wonderful wisedome, he found a way, euen for his owne sake: or else Man and his posteritie had beene burning in Hell fire,

fire for euer and euer. How did he find away? he ſent his owne Son to waſh this filthy creature man; his onely Sonne, I ſay, the Sonne of *God*. And how did he waſh him? No water would make him cleane: he waſhed him with his owne blood. and he ſweat water and blood, with waſhing of him; yea, he ſhed his heart blood, and gaue it man to drink that it might enter into his heart, and ſo runne thorow all his veines, and ſo clenſe him indeed. *Mans fleſh was corrupted. The Sonne of GOD brake his Body, and gaue thē his fleſh to eate*, that it might renue their fleſh, and that their leproſie might be healed. And the Sonne of God

Mat.36.27

Gen.6.12. Mat.26.26

did this indeed; he brake his Body, and gaue it vs to feed on; he shed his Blood, and gaue it vs to drinke, or else we could neuer haue bin cleansed. But wo is me, God wold not accept him; he said that man for his disobedience to him, aud obeying the Diuell, must goe to Hell and burne there. Of the mercies of the Sonne of God, how it is possible they should be shadowed out! for no body can expresse the depth of it, that he would indure the paines of hell for vs: he being man, endured them; and being *God*, ouercame them: hee stopped the mouth of the diuel, shut the gates of hell, tooke man by the hand, hee hauing washed

Eph. 3. 18. 19.
Gal. 3. 13.

washed him, and endured the paines of hel for him: he takes him by the hand, I say, and leades him to his Father, he accepts him in Christ. Oh the mercies of God in Christ, that are neuer able to be set out by Man! Man through his fall wrought his vtter ruine alone by himselfe: Christ, the Son of God, hath wrought his recouery alone by himselfe, without the helpe of any, & set man in a farre better estate then he was before: for now he hath giuen him the hand of faith to hold on him, that he may neuer fall: before, man was alone, bnt now he is ioyned fast vnto Christ by faith. Now what hath man to

Ioh 4.21.

Eccl.7.29

Ioh.7.16.

Ioh.11.25.

Mat.16.16
Mar.11.27

doe? To follow Christ, and take hold of him by faith. Not that man deserueth heauen by following Christ, no nor by his faith; but hee taketh hold of him, which hath deserued heauen for him, and bringeth him thither and setteth him in a glorious place by God his Father, and God accepteth him in Christ; & taketh him at his hands. *No man commeth to the Father, but by me* (saith Christ.) Now oughtest not thou in conscience to loue, obey, and follow his counsell, that hath done this for thee? and to loue all his children and seruants, better then the children & seruants of thy vtter enemy the diuel, who was not only

enemy

enemy to thee, then, when he firſt corrupted thee and thy ſeed, but he is vtter enemy to thee ſtill, & not onely an vtter enemy to thee; but alſo to Chriſt thy Sauiour, & will by all meanes hinder him, and impouerish his Kingdome, & if he can poſſible, he wil bring thee from Chriſt to hell againe? And wilt thou inrich his Kingdome for a little goods (which Chriſt neuer bid thee get) who is an vtter enemy to thy Sauiour, and ſeeketh by all means to impouerish his kingdome, to ſpeake againſt his Word, to ſcoffe at them that follow him; yea, often ſtoppeth their mouthes that would gladly ſpeake on Chriſts

ſide, ſaying, If thou art altogether on Chriſts ſide,
Ioh.19,12. thou art not *Cæſars* friend, and wilt not inrich his Kingdome?

Thou knoweſt when thou inricheſt Satans kingdome, thou weakneſt the Kingdome of Chriſt, in that thou weakneſt thy faith; for thou canſt not in faith part with any of thy goods, to one whom thou doeſt not think the ſeruant of God in
Rom.14. 23. Chriſt, and *whatſoeuer is not of faith, is ſinne*. And I proue this vnto thee thus: When thou loſeſt the fauour of GOD, and becommeſt a bond-ſlaue of the Diuell, thou loſeſt all the bleſsings, which God in mercy hath made for thee, & beſtowed

on

on thee. But they did not thē fall to the diuell: but did fall to the Lord, whose they were; for they were not thine before, but the Lords, & therefore, thou couldest not lose, nor forfeit them to the diuell: yet thou hast lost them from thy selfe, & they fell to the Lord, who lent thee them so long as thou didst serue him: but the Diuell finding thee possest of them, claimeth them now, not that he hath any right to them, but like an vsurping tyrant, and it was thy fault in yeelding thy obedience to him, which maketh him to claime thee as his bond-slaue, & all thy goods to be at his commandement, but thou hast nothing to

to lose but thy selfe, and that thou loosest; but Christ redeemed thee. Take heede therfore; for as an vsurping Tyrant, who hauing gotten once possession of a Kingdome, will euer after lay claime to it, and will vse all the meanes he can to get it againe; and the first possession is not onely a great light to make him get it the easier; but also it maketh him, if he get it againe, to keepe it more strongly, and fortifie it with a mighty power, and keepe watch and ward in it, that he will neuer lose it againe: So wil the Diuell; and therefore take heed thou deale not with any of the seruants of the diuell, nor by no meanes inrich

inrich his kingdom. If a noble & worthy-minded man, who hath great possessions, passe by some puddle, where he should see a Harlot casting away her owne sonne; if he should enquire for the father, and finde, that contrary to nature, he were run away from his owne childe, leauing it to vtter ruine and destruction; if this noble-minded Gentleman should take vp the child, and cause it to be washed, and cloathed, and fed, and cause it to be instructed and taught, those things which it were fit it should learne, & when he came to be a man, he should say, I found thee thus and thus, and seeing no body had care of thee, I tooke thee

thee vp, & euer since maintained thee in good estate; and now I would haue thee acquainted with my affaires and businesse; for I meane to trust thee with those things that I haue: for so it is, my King calleth for me, and the affaires of my Countrey require that I should neglect mine owne businesse, and attend vpon them; wherefore I leaue my lands, Lordships and Tenements with you in trust, till I come againe: let them to my friends, and let them peny-worthes, that they may well liue vpon them: let your owne friends some part of them; deale so in it, as at my comming home I may find you faithfull. Now if this seruant should

should neglect his charge, neglect his own friends and his Masters, and goe for a little more rent, which his master cared not a whit for, and let his Lands and Tenements to his vtter enemies, who growing rich with the lands and goods of this noble Lord, would be ready to bid him battell at his returne home, and to strike at him with his owne sword; iudge you, would not this Lord think, he had dealt very euill with him? Nay, would not euery honest man that should but heare of it. thinke and say that he had dealt most vildly with so good a Lord and Master, and that hee were neuer meet to come in the com-

company of an honest man againe? Thus hath Christ dealt with vs; When our wicked father, and vngodly mother, *Adam* and *Eue*, cast vs into the puddle of sinne, and ranne away and left vs there, where we should neuer haue beene able to haue gotten out, Iesus Christ the onely Sonne of the high and mighty God, our mercifull Lord and Sauiour came by and washed vs, and brought vs vp at his owne cost and charges, and we haue nothing but from him; hee taught vs himselfe in all good doctrine: and being gone to ouercom the enemy of his King and Countrey, he hath left his goods with thee, bids thee to deale well with

with his seruants, and let them good penny worthes, and deale not with his enemies, neither make any marriage with them; yet thou for a little money wilt buy and sell, marry and giue in mariage with them: yea, and thinkest, because thou findest them more rich in the World they are better for thee to deale withal; and yet they are the vtter enemies of thy Lord, & will be ready at his comming to bid him battel, and strike at him with his owne sword. 2 Cor. 6, 14.

## CHAP. 45.

### *The right vse of goods.*

HEere thou seest, what cause thou hast to loue Christ and his seruants: and how

how thou oughtest not to loue thine owne, but to vse it: as the Lord hath appointed thee whose indeed it is. If thou dealest not with thy Lords goods and lands, as he hath appointed thee, art thou not in a great fault? surely, thou hast nothing to say for thy selfe; saue to appeale to his mercy, confesse thy sins, and amend thy life. But if a Preacher, whom God hath enlightned to see, what he was out of Christ, and what hee is in Christ, and hath willed him to tell the people from his mouth, how he & they would now behaue themselues inwardly in their hearts, and outwardly in their goods and substance: if he, I say, whom

Tit. 2. 1.

God

God hath ſet vpon a Hill to giue light to many: if hee, I ſay, whom God hath giuen much vnto, and of whom much ſhall be required: If he, I ſay, whom the Sun of vnderſtanding ſhould ariſe vpon: nay, if hee, I ſay, in whoſe heart the glorious Sonne of God ſhould ſhine, will darken his glory with the thicke clouds, or rather thicke clods of this earthen world, his ſinne is great: but what did I ſay, darken their light? nay, they darken the light of the Goſpell that all ſhould ſee to goe by: nay, they darken the glorious light of the Son of God, and eclipſe his Glory; whereas *they ſhould draw many vnto Chriſt* by their liberalitie and

Mat. 5. 14.

Luk. 12. 48

1 Tim. 4. 16.

and true preaching, they driue many from Christ, by loue of their owne (as they say) & by their idlenesse and negligence in preaching (as I say) and I say, this loue of their owne, as they call it, a thousand times worse in them, and doth a multitude more of hurt, then in other ordinary men, who loue the world as well as they: but there are not so many that looke on them & God hath not set them for a light, as he hath done the Preachers. And the reason why the Preachers are many times ouercome, is this, because the enemy doth bend all his forces against them, not vnlike the enemy of the Israelites, who said, *Fight neither*

*neither against more or lesse, but against the King of Israel.*

So doth our enemy the Diuell, hee figteth neither against more or lesse, but against the Captaines of the Church; namely, the Preachers; for he knoweth, that if they be once ouercome, then the whole Army will soone be confounded and brought to nought. Be you all vpholders of thē, which by no meanes can be done, but by Prayer: for as our Preachers should pray for all, so all should send vp their prayers to Almighty *God*, in the Name of his Sonne, to send his holy Spirit into the hearts of the Preachers, to sanctifie them throughout, that they may be holy in

in body and mind, following the example of our Sauiour Christ, who said to *Peter* his Apostle, whom he had appointed to be chiefe Preacher to the Church of the Iewes, *Peter, Peter, Satan hath desired to winnow thee like Wheate, but I haue prayed that thy faith faile not.* Againe, S. *Paul*, appointed by the Sonne of God to be chiefe Preacher to the Church of the Gentiles, witnesseth of himselfe, saying: *The messenger of Satan was sent to buffet me, but I besought the Lord Iesus that he might depart from me.* Now in these two great combates made betweene the Diuell and the deare children of God, yee see that prayer

Luk. 22. 3.

2 Cor. 12. 7, 8.

prayer is the weapon wherby the Tempter is ouercome. Wherefore I earnestly entreate you, let your prayers alwayes be sent vp to God, through Christ, for the Preachers, and all such as are in high places, that so they continuing firme and stedfast, your faith may by them be more confirmed.

And the blessing of God Almighty, the Father, the Sonne, and the Holy Ghost be with you all from this time euen vnto the end of the world.

*Amen.*

*FINIS.*